

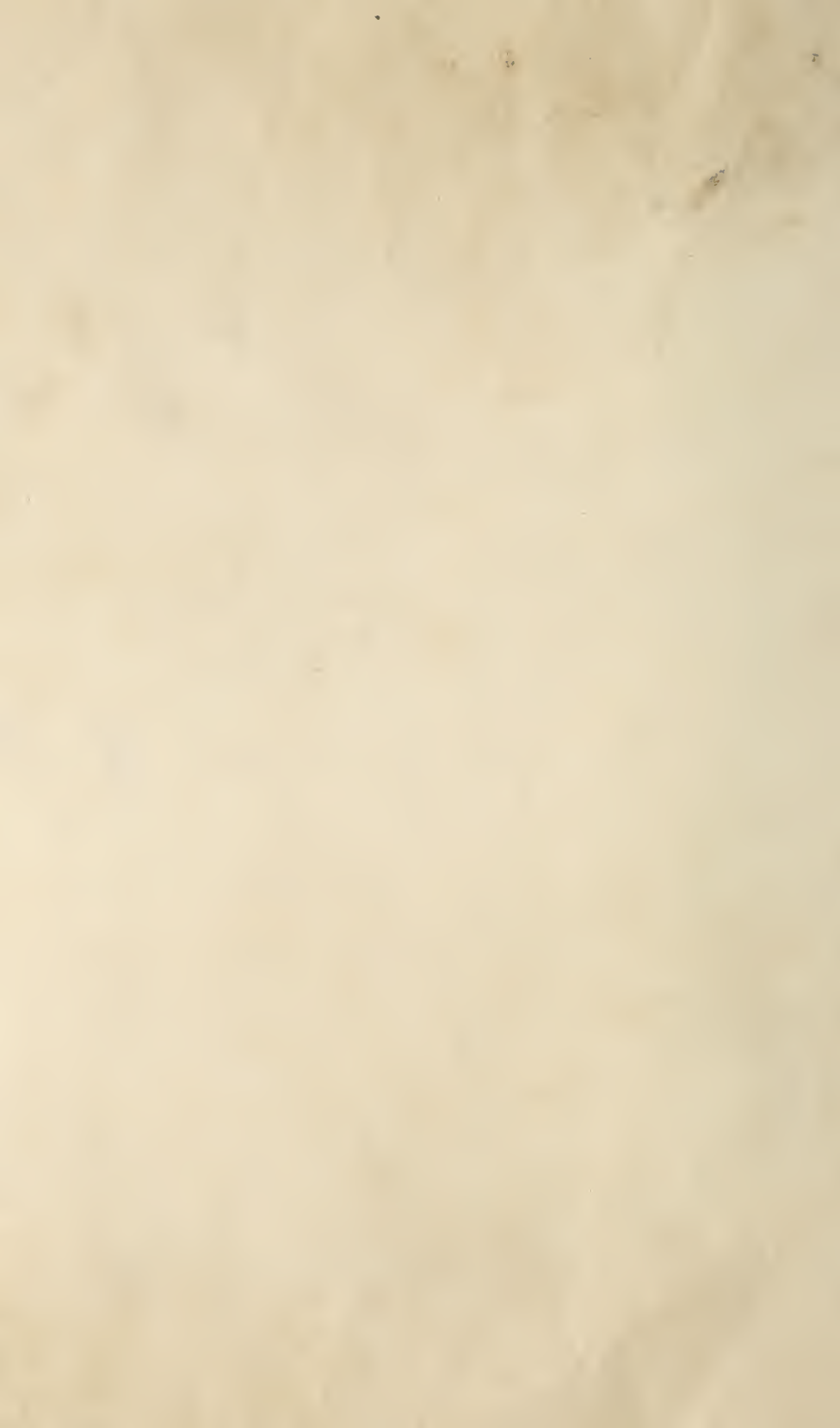




Division I

Section 7

No. 1000





Digitized by the Internet Archive
in 2015



GIROLAMO SAVONAROLA.

From a painting by Fra Bartolommeo in Savonarola's cell in San Marco.

THE
MISSIONARY REVIEW OF THE WORLD.*

VOL. XXI. No. 4.—*Old Series.* — MAY — VOL. XI. No. 4.—*New Series.*

GIROLAMO SAVONAROLA : THE FRIAR OF FLORENCE.—I.

BY REV. GEORGE H. GIDDINS,

Author of "Paxton Hood : Preacher and Poet," "The Christ in the Canvas of Gustave Doré,"
etc. Secretary of the Evangelical Continental Society.

The "City of Flowers" and "Flower of Cities," filled, as it is, to repletion with fascinating memories, has none more fragrant, more picturesque, and pathetic than that of Girolamo Savonarola, *the four hundredth anniversary of whose martyrdom* Florence observes this month. The story of his stormful life has been told so often and so eloquently that to speak here and now at any length, or in any very detailed way, concerning his life and time is quite unnecessary; but on so auspicious an occasion as this, it may not be inappropriate to sketch as briefly as possible the wonderful career of this "reformer before the Reformation," this marvelous, many-sided man, who so strangely blended the mystical monk and the practical patriot; whose name is yet a talisman, whose influence yet lives.

A strange fascination fastens around the personalities of the great churchmen of the medieval age—Francis, of Assisi; Bernard, of Clairvaux; Abelard in Paris, Savonarola in Florence. As we tread the tortuous streets beneath the quaint gables of timber-fronted houses of old world cities like Rouen and Antwerp, Bruges and Nuremberg, Bologna and Verona, what kaleidoscopic pictures shape themselves of the dim days when freedom was first breaking from the somber shadows in which it had been enveloped so closely and so long.

In Italy, in the beginning of the fifteenth century, the awakening of the slumbering giant was attended with more striking phenomena and significant tokens than in any other land. If for long ages doomed to a denser darkness than elsewhere, the twilight was to be of shorter duration when once the dawn had come. On all hands there were manifestations of an unwonted energy; auguries of still more stupendous change.

Two great events had conspired mainly to bring all this about.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

In the North, the invention of printing had been the signal for the great crusade against tyranny and darkness, under which men for long ages had been groaning; while in the East, the capture of Constantinople by the Turks had contributed in no small degree to that revival of letters of which Italy was destined to be the theater. This conquest, while driving learned Greeks from the old Byzantine capital, had filled the Italian cities with the glories of the ancient Attic literature, and everywhere from these two causes a thirst for light and liberty had been created, that was only to be assuaged by the most copious draughts. The inertia of the dark ages was stirred, the gross ignorance, like a sable cloud, was drifting before the freshening breeze, and the dawn-glory of the Renaissance had come.

Everywhere there were glimpses of a gladder life; the air seemed palpitating with new ideas and radiant with new enthusiasms. Learning had revived; the old, disused, and half-forgotten classics were dragged from the dust of their long oblivion. Art, with palette and pencil, chisel and mallet, lute and song, was softening asperities into new forms of beauty. The draught was a Circean one, and men seemed in danger of being more fatally blinded by an excess of light. Minds that had found their only pabulum in monkish legends, the grotesque presentments of the lives of saints, or the crude effigies of credulous and ecstatic artists on canvas or in stone, now found themselves in reach of the more virile aliment of classic literature. Things grew with startling rapidity in those early days of the great revival. Beneath its Ithuriel touch new arts sprang into lovely life, and, better still, new thinkers rose who, looking closer into things, with clearer scrutiny and no longer through smoky lenses of the priests, saw in many of them their worthlessness and hollow pretense. The principalities and powers that the Prospero wand of designing ecclesiastics had sufficed to summon into existence and terrify with their portents, melted into thin air, like mists at morn. The people were awakening, and even already anticipating the famous formula of Heine: "The human spirit has its rights, which are eternal, and will not be hemmed in by dogmas or rockt to sleep by the lullaby of church bells. . . . Men can not now be put off with promissory notes upon heaven."

Dante was the first to herald the new evangel, as he had been to utter the anathemas which had shaken to its foundations the meretricious structure of the Church.

Florence, in spite of all its treasured memories of painters, sculptors, statesmen, and orators, boasts no greater names than those of its poet and prophet;—Dante, greatest of poets in all those years that witness the auroral brightness of the Renaissance, and Savonarola, greatest of prophets in that corrupt and skeptical age.

Florence and Savonarola are forever inseparable. The Tuscan

capital and the brave Dominican friar, around whose personality is circled so strong and strange a charm, are linkt in closest of all possible bands.

The old world city that throws its shadow into the Arno made Savonarola the interesting figure that he was, even as he, in no mean measure, left his impress on its history and molded the moods of the men of his time. And very stirring times, indeed, were those into which his troubled life was cast. When Savonarola entered Florence, Lorenzo il Magnifico was the all-powerful ruler of Tuscany. Perpetuating the splendid traditions of his ancestor, Cosmo de Medici, the founder of the Platonic Academy and the Laurentian Library, he was the Mæcenas of men of letters, a liberal patron of art, and adding to the other qualities of his great family, the graces of a frank and dignified address, a resistless eloquence, poetic ability—altho degraded to the composition of the corrupt *Canti Carnascialeschi*—and lavish expenditure in the embellishment of the capital, he won the warm affections of the major portion of his people, and succeeded in investing his singularly striking personality with an interest almost unique. But the Florentines, enamored of their prince, fell beneath the spell of his enchantments, and, because the links were golden, failed, till the chafing became too acute,

to recognize the fetters with which they were bound. Altho magnificent, courteous, generous, and accomplit, his rule was none the less a disastrous one. Luxury enervated the moral tone of the people, and year by year Florentine freedom was abridged, until at length it lived only as a tradition and a name.

Upon the papal throne sat Alexander VI., the infamous Roderigo Borgia, of all bad popes the worst. Born in 1431 at Valenzia, in Spain, by the purchase of votes of some of the more venal members of the College of Cardinals, he was elected pope in 1492. By an adulterous connection with a married woman, Vanezza, a noble lady of Rome, he had a daughter, the notorious Lucrezia Borgia—married by her father's connivance four times—and four sons, one of which, the infamous Cæsar Borgia, who, in spite of having murdered his sister's third husband, and thrown his own brother Louis into the Tiber,



LORENZO IL MAGNIFICO.
From a painting in the Uffizi Gallery.

became a cardinal and Duke of Valentia. To this pope is due the establishment of the *Index Expurgatorius*, that mighty engine for the enthrallment of the Catholic world. Almost every vice with which the annals of history have been stained may be fairly attributed to this successor of St. Peter. His extravagance was only met by utmost unscrupulousness in regard to all laws, human and divine, by the sale of indulgences, and even by the stiletto or the phial and potion of the poisoner, to which the Borgias had so frequent a recourse. Profligate plays, by the most shameless prostitutes of the city, were enacted before him in his palace, and he is credited with having committed adultery with his own daughter. After a life of matchless debauchery he died August 18, 1503, having partaken in error of a poisoned dish prepared by himself and son for an obnoxious cardinal, of whom he desired to be rid.

Ulric von Hütten said later of Rome what was preeminently true of it at the period of our sketch: "Everything there is for sale—God, the sacraments, the kingdom of heaven, and everything is there allowed, except poverty and truth, which are regarded as the only two mortal sins. There are three things which Rome does not believe in: the immortality of the soul, the resurrection of the dead, and hell. There are three things which Rome trades in: the grace of Christ, the dignities of the Church, and women." And Machiavelli said at Florence: "The greatest symptom of the approaching ruin of Christianity is that the nearer we approach the capital of Christendom, the less do we find of Christian spirit in the people. The scandalous example and the crimes of the court of Rome have caused Italy to lose every principle of piety and every religious sentiment. We are principally indebted to the Church and to the priest for having become impious and profligate."

Girolamo Savonarola was born at Ferrara, September 21, 1452. The ancient city is rich in memories of the illustrious author of the "Orlando Furioso," Ariosto, and the still more famous Torquato Tasso, who, while winning for it imperishable renown by the printing of the "Aminta" and the "Gerusalemme Liberata," has left in the memory of his imprisonment, in the stone cell of the hospital of Santa Anna, an eternal disgrace upon the city which was honored by giving him birth.

As we walk along the gloomy grass-grown ways of this husht old city, it is with difficulty we can conceive of it as ever having been the scene and center of exuberant life. A hundred thousand citizens lived then within its walls. A noble university drew to it students from every town of Italy. The luxury of the reigning family of the Este knew no bounds. The court was the constant scene of riot and revel. When the Emperor Frederic III. arrived within the city walls, it was to be received upon a veritable field of cloth of gold, and when,

later still, Silvio Piccolomini (Pius II.) came hither, the popular *fêtes* excelled in splendor all that had ever gone before. The successor of St. Peter and follower of the lowly Nazarene entered beneath a canopy of gold; along the flower-strewn streets, rich silks and tapestries depended from every balcony, and when he stepped from his gilded barge the place of landing was enriched with statues of the pagan gods.

All this was noted by the studious lad deep in the study of the Bible and Aquinas. He knew, too, that within the palace, bright with a thousand lamps, festooned with flowers, and eloquent with song, fair forms, in soft diaphanous drapery, moved in the mazes of delicious and delirious dance, and that beneath, in dungeons deep and dark, the sobs of breaking hearts and clang of iron fetters were the only sounds that broke the awful stillness of the scene. Such contrasts as these awoke within his young heart the first strains of those protests for civil and religious freedom which were to echo in the years to come in trumpet tones.

While still in Ferrara, and in his twentieth year, there shone out upon him the bright eyes of a fair Florentine girl, the daughter of the exile Strozzi. Their glance enkindled the first fires of passion in his heart. But his suit was unsuccessful. He was too poor, too studious, and too sad, and when his proffered love was spurned with something like disdain, his fate was most significantly sealed. A few years later, on a visit to Faenza, he heard a stirring sermon from an Augustinian eremite, and some strong and forceful word struck home. By violent contrasts between the professions and practises of religion; by the harsh dissonances of gilded *salon* and gloomy dungeon in the fortress palace, and by the smart and disappointment of unrequited love, the soil had been made ready, and when the good seed fell into its furrows, it immediately took root. He returned home with new thoughts and aspirations, now vague, but daily growing into distincter light, and on the 23d of April following, while all Ferrara was busy with the *festa* of St. George, he left his home, journeyed to Bologna, and there sought and found admission to the Dominican convent in that city. The young enthusiast and scholar who had learned Hebrew in the Ferrara University, and was already *au courant* with the writings of Aquinas, was received with every manifestation of respect and cordiality by the prior and his monks, and three days after his admission he had assumed the monastic garb under his new name of Friar Jerome.

As a boy he appears to have eschewed the ordinary pastimes and occupations of youth, and "melancholy markt him for her own." He inherited a fine, chivalrous nature, with the added quality of a peculiarly keen sensitiveness that was to develop later into that strong sense of right and justice which urged him forward in his bold and brave career.

Of studious rather than athletic tastes, he delighted to listen to the stories of ancient chivalry, or, better still, of medieval martyrs, with a strong and strange proclivity for mystical visions and asceticisms. Nursing such fancies and indulging the vague hopes that are born of such, with a far tenderer interest in the aureole of the saint than in the lance and scarf of the knight; with an education little fitting him for the robust life of the soldier or the gay career of the courtier, small wonder is it that we find him early entering the convent, and, in its shades, endeavoring to find that rest and realization of childhood's dreams which he might not hope to attain elsewhere. He had studied the subtle dialectics of Aristotle, but had early renounced the errors of the Stagyrte for the more satisfying philosophy of Plato. But Thomas Aquinas was the favorite in these early days. From his "Commentaries on Aristotle" his own early repugnance was deepened, and his "Sum of Theology" weaned him from philosophy to divinity in his earliest and most impressionable days.

Thus he resolves to enter a religious order, and, as he has determined to be a preacher, he chooses the order of Dominicans, the order of preaching friars *par excellence*. At the age of twenty-three then, on the 23d of April, 1475, he becomes a novice in the White Friars' Monastery, at Bologna, the grand and gloomy old city, with its twelve great gates, its grass-grown moat, and lichened walls, birthplace of Guido and Guercino, Francia and Domenichino. He is drawn, as we have seen, to the Dominicans, but as we read his character as the strangely-colored life unfolded it, or look into that cowl-encircled face as Fra Bartolommeo painted it, there seems to have been more of St. Francis than of St. Dominic about him. The seer's instinct allied him closely to the "seraphic saint" of Assisi. What a study is that face! A marvelous commingling of tenderness and strength, full of bravery and endurance, of heroisms and spiritualities, a far-off look that tells of pathetic yearnings; a lip that quivers with suppressed feeling and speaks of the quenched fires of passion; eyes that betoken inextinguishable ardors and unrelaxing faiths; the whole face, even in the repose of the picture and unlighted by the quick alternations of opposing passions, such as charmed the hushed multitudes in the Duomo, evidencing a life that had its beginnings and its ultimate developments in generous and full-souled self-surrender.

The apparition of the young neophyte in the Bologna cloister was an unwonted experience for the monks installed therein. Never was abnegation of self more complete, never were aims higher and purer, never had braver heart sought refuge here. Like Bernard of Clairvaux, he is willing, nay desirous, to become a servant; to stoop to lowliest offices while aspiring to austerities more rigid than them all. He soon finds fame, compelling it by the winsomeness of his character and the palpable reality of his vocation. Within the cloister

his austerities are very pronounced, his clothing of the coarsest, his food of the plainest, and so protracted are his vigils that he sleeps but four hours in the twenty-four. When not employed in his menial tasks, he divides his time between prayer and fast and vigil, and the reading of St. Augustine and the Bible. He becomes lecturer to his own and neighboring convents on classical literature, and for seven long years performs his monotonous duty bravely, tho with an ever-deepening sense of sorrow in his soul. The Bible and the religious life of the monastery seem strangely at variance, and the apathy of his brother recluses is a constant cause of trouble. Before quitting his convent he abandons all other study for that of the Bible, and to the mastering of this applies his whole energy. Fired with the martial stories of the Old Testament, and inspired by the passionate poems and mystical visions of the prophet bards, he determines to follow his undoubted vocation of a preacher, and the better to aid him in this purpose, becomes a priest.

Quitting the monastery, he is sent as a preaching friar to Ferrara. With all the enthusiasm that is born of sincere conviction and consecration, and trained by his apprenticeship of obedience and penance, he proclaims his

message with fiery fervency and zeal; but soon the heart grew faint and the spirit sore as he found, to his intense disappointment, that his words fell upon deaf ears, and rang with no responsive echoes in hearts all filled with the business and pleasure of a purely mundane life. Not here, then, is his place, and so, with characteristic celerity, he turns his steps toward Florence, bright, beautiful, dis-solute, skeptical Florence, and enters the convent of San Marco. But what hope of success was there here for the dreamy anchorite, in a city where Marsilio Ficino is attracting all that is highest in mental attainment and culture to his lectures on Greek philosophy; where Agnolo Poliziano is unfolding the ancient literature of Rome, and Pico della Mirandola, the Mezzofanti of his age, is teaching an almost encyclopedic knowledge in two and twenty languages; where all who are not immersed in commerce are steeped in classic lore, or all aglow with newly awakened enthusiasm for art? Not here yet is the field



THE CHURCH OF SAN MARCO, FLORENCE.

for his labors, and so he journeys away into distant villages of Lombardy, and attempts again his task of extempore exposition. The ill success that would effectually have damped the spirit and daunted the courage of lesser men only gave fresh impetus to his enthusiasm. He quitted Florence then, bearing his "burden" to others of the Italian cities, proceeding from one to another with the same message, in many minor keys, but ever with the same refrain. The tone of the man, so strange and yet so real, his hardy persistency, his unflinching boldness, told in time. The six years of wandering brought fame, the echoes of which reached fair and fitful Florence at length, and he was recalled thither.

It is in Brescia, the fine old city filled with glorious torsos of antiquity, that he speaks for the first time with comparative freedom, and there, in apocalyptic speech, there escape from his lips words that are full and significant, that heave and pierce and burn.

In 1487 he attended a provincial chapter of Lombardian Dominicans at Reggio, in Modena, and there he gained the notice of Pico della Mirandola, who urged Lorenzo to invite him to Florence and to Cosmo di Medici's splendid convent of San Marco. Here in the cloister garden, amid the laurels and the climbing roses, he attracted immense crowds of listeners, as also in the cathedral church of Santa Maria del Fiore.

His sermons seem rugged at times, as we read them through the harsh medium of translation, or even in the mellifluous *lingua Toscana* in which they were delivered; but they are faithful words, words that glint and glow, that rush out like sparks from the anvil, that scorch and sear. His action, too, was fervid; every gesture was



THE CLOISTER GARDEN OF SAN MARCO.

indicative of the fire that burned within him as he is borne along on the quick tides of his emotion. Guicciardini and Vasari, the Italian historians, dwell upon the voice of the great *predicatore*. In later days, when for a month he preached evening after evening at San Marco upon the building of Noah's Ark, and prophesied the after calm when the purified Church should become an ark for faithful Florentines, the immense multitudes who thronged to hear him were spellbound by his passionate appeals, swayed by his eloquence, in turn were touched to tears or roused to frenzy. Pico della Mirandola says of the sermon from the text, "Behold, I will bring a flood of waters upon the earth," that he shuddered as he listened. He had not long been engaged in this serious business of preaching before the thought that was uppermost in his heart found full expression from his lips, and he pronounced boldly against the tyranny of the Medici, and declaimed against the excesses and shameless vices of nobles in the state and of dignitaries in the Church.

Very soon he is chosen prior of his convent. Instinctively, "*il Magnifico*" discerns in the eloquent Dominican a possible, nay certain foe, and so is desirous of averting the threatened danger by some show of patronage. Savonarola accepts the appointment, but with characteristic independence. In accordance with the custom of the time he should have presented himself before his patron and, swearing fealty, sought with all humility the grace and protection which he knew would not have been refused. But not of such material is this man made. He has not learned the *rôle* of the sycophant, and he will not go. The *frati* implore him, and Lorenzo, incensed at his refusal, commands his submission; but the sturdy preacher ends the matter by declaring, "God, not Lorenzo, has elected me prior."

His contemporaries have left us a very detailed portraiture of the man: Of middle stature, with ruddy face and fair hair, and with a bold, broad forehead, deeply plowed with furrows. His eyes, deep blue, were filled at times with fire. A large, aquiline nose, denoting strength, and quivering under lip, betokening nervous force and passion, held with difficulty in check. Of upright mien, grave, gentle, and yet with features sufficiently mobile as to display an endless variety of aspect and play of all the passions. A man of inflexible will, a staunch republican in politics, with an enthusiasm that readily glowed to a white heat, and which easily overleapt the barriers dividing it from sheer fanaticism. He seems to have been possessed of just that *ensemble* of physical, mental, moral, and spiritual qualities that endow a man with the power of fascinating and compelling men. Whatever else he may have been, there was an ever-predominating air about him that made men instinctively to know that a real *man* was before them, one who *believed* all he said, one who saw deeper into the hearts of things than others, and one who was ready not only to

do battle for his convictions, but to die, if need be, in defense of them. Notwithstanding his popularity, but scant success of any abiding kind in those early days followed the predication of the prior; but knowing the tone and temper of the man as time has revealed him, it is not astonishing to hear him say, "Elegance of language must give way before simplicity in preaching sound doctrine." He possess the one essential to all success—belief in the truth and ultimate triumph of his convictions; and so, in spite of disappointment, chagrin, weariness of body, and sorrow of soul, with magnificent persistency he quails not nor looks back from the plow to which he has put his hand.

(*To be concluded.*)

SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— MISSION WORK AMONG LEPERS.

BY THE EDITOR-IN-CHIEF.

When Spirit-moved men and women undertake mission work among lepers, they reach and touch the lowest depths of human degradation, wretchedness, and hopeless misery.

Of all human maladies, leprosy is the one, unique, solitary disease, that has borne, throughout all time, the brand of peculiar curse, as "*the scourge of God.*" Technically, it is a chronic skin disease, whose main characteristics are two: ulcerous eruptions, and successive desquamations of dead skin. The name is now usually restricted to *elephantiasis*. It is clearly hereditary, and overwhelming facts seem to show that under some circumstances it is contagious; that, at least, where there is habitual contact and association, as between parents and children, it is communicated, whereas separation prevents its development even where there is a leprous parentage.*

A leper is a walking parable of guilt and death. To the Jew especially, leprosy was the sign and seal of sin, already bearing its visible judgment. A leper was unclean, and he was obliged to proclaim his own uncleanness. His touch was defilement, his garments were spotted by the flesh, and he lived apart from others, and could not even come near to the altar where sin was expiated by blood. Miriam, tho the sister of Moses and Aaron, was shut out of the camp when the leprous brand appeared on her brow, and King Uzziah was shut out

* There are believed to be 500,000 lepers in India, 100,000 in China, as many more in Japan, 1,200 in the Hawaiian Isles, 27,000 in Colombia, South America, 500 in the United States, as many more in Cuba, 2,000 in Norway, etc. Isolation is the only known means of eradication. There is a growing sentiment in favor also of the separation of the sexes, that there may be no propagation of offspring that have predisposition to the taint of this horrible disease. It seems as tho no measures were too drastic to stamp out this malady.

from his palace, and "lived in a separate house until the day of his death." Trench, in one awful sentence, sums up the matter: "Leprosy is nothing short of a living death, a poisoning of the springs, a corrupting of all the humors of life; a dissolution little by little of the whole body." No language can describe the horror and terror inspired by the sight of a crowd of abject leprous beggars, as they are seen thronging the Jaffa gate of the sacred city, and reaching out the stumps of handless arms, their faces ghastly, with sockets from which the eyes have dropt out, perhaps without ears, and their bodies in every state and stage of actual physical defect. The leper is the slow, sure victim of a death that kills one member at a time, and severs it from the body like a dead limb, that drops off from a tree by its own rottenness. Dante, in his visits to the *Inferno*, never beheld any sight that so suggests the awful curse that follows sin to the third and fourth generation, if not the fortieth, or compares with this in indescribable repulsiveness. Surely it is no accident that, in that eighth chapter of Matthew—*Scriptura Miraculosa*, as Ambrose called it—the first recorded miracle is one in which the great Healer not only made the leper clean, but by touching him, thus identifying himself with his uncleanness and becoming ceremonially himself a leper! No



A LEPER.*

wonder Isaiah, foreseeing His glory and speaking of Him declares, "Himself took our infirmities and *bare our sicknesses*."

We can not appreciate the Christlike self-sacrifice and passion for souls that must have moved holy men and women to approach a leprous community, and even become permanently identified with their relief and salvation, unless we first get a true glimpse of the actual condition in which lepers were found. And here again words fail. There are no terms quite equal to the description. For example, when Miss Kate Marsden went on her mission of charity to Viliusk, in Siberia, the frightful state of the lepers in the province was found to be worse even than as set forth in the report of the medical inspector. They were found driven into exile in vast forests, almost nude, and closely packed in dirty youtas. So great is the dread of this disease that people suffering from other ailments are often exiled with

* From "Hawaii, Our New Possessions." Funk & Wagnalls Co.

the lepers and forced to abide with them, through mistakes of the natives when defining leprosy; and awful brutality is practised, under plea of banishing a leper from society, where greed is the motive—some small fortune left by a relative being thus seized by the persecutors, a leper being treated as one civilly dead, and having no right to property. A supposed child-leper was starved to death, for the sake of a few cows left him by his parents. An uncle, whose ward he was, first murdered his sister, and then persuading his neighbors that the boy was a leper, drove him into a forest in the depths of a Siberian winter, and there, with no shelter but a sort of kennel, a few sticks lightly covered with cow dung and snow, starved, half-frozen, and on the verge of madness, the boy was left to die. When found the body was but skin and bones, with a little clay in the stomach which had been devoured in the pangs of hunger, and there was not a sign of leprosy or any other disease!

The crowding together of these outcasts in the same filthy yourta, makes physical cleanliness and moral purity alike impossible. The yourta or yurt, is often only a pen in which human beings and cattle herd together, men, women, and children, all alike. It is made of logs, covered with earth and moss, and partly sunk in the ground, one of the most primitive human habitations, and having none of the qualities of a comfortable or decent dwelling. Miss Marsden found the Siberian lepers clad in cast-off garments of the Yakuts (members of the Turkish race, of the basin of the Lena, E. Siberia), these garments being generally fur-skins filled with vermin, filthy beyond words, and at best a mass of tatters.

The leper is so accustomed to being avoided and shunned that, even when approacht by the messengers of love and pity, he shrinks as in terror, or as tho some violence or insult was intended. He feels himself an outcast, doomed to be an exile from all clean society. One visit to the vile and small huts where lepers dwell is enough to fix itself forever on the mind of the visitor. There is almost no light, a door so low that one can not enter without bowing, and the air is foul to suffocation with the leprous exhalations, and the odors of rotten fish that are their chief diet, and which even the fire can not purify. No beds or linen, but benches, no robes but rags, and all this for years at a time. In a small hovel, six men and three women were often found huddled together. Of course, such abodes are absolutely without sanitary provisions and swarm with vermin, and often the only places to sleep are rude trunks of trees covered with planks, on which these outcasts lie, packt together, the head of one opposite the feet of the next. And here they eat, cook, sleep, live, and die. It is customary for a dead body to be kept in the hovel for three days, and in a visitation of smallpox, four dead bodies were thus kept during such time in the same room with the living!

Mr. Guilford gives a similar account* of his own visit to the leper asylum at Tarn Taran (India) with its 234 wretched inmates. There he met a surging crowd of deformed, mutilated human beings, in whom all the dire effects of sin ever wrought on the human frame seemed presented in one mass before his eyes. To stay long in such a scene was impossible, but he said that until death the sight would haunt him. It was a living charnel house.

Various efforts have been made in behalf of the lepers, in which we are not surprised to find the Moravians leading us all. Always ready to dare the worst climates, and the most hopeless conditions, before the first quarter of the century had past, in 1822, they began work at Himel en Aarde (Heaven and Earth), in South Africa. Four years before, the colonial government, fearing the spread of leprosy, had built a temporary asylum in this valley, whose weird name suggests its isolation, far from human abodes, and so hemmed in by rocks as to be opened only to the sky. The hospital having been enlarged, Governor Somerset sought for a Moravian to manage the institution and to teach the inmates Christian truth. Rev. Mr. Leitner and wife took up this work, and supposing it to involve risk of contagion, they virtually entered this asylum, thenceforth to be themselves rankt as lepers.

The transformations were marvelous. Industry and intelligence and cleanliness proved to be the handmaids of piety, and neat gardens surrounded the hospital, and an aqueduct was built to supply water. During six years Mr. Leitner baptized 95 adults, and on Easter-day, 1829, while baptizing a convert, he suddenly past to his reward. For ten years more the Moravians were in charge; and in 1846 the hospital was enlarged, improved, and removed to Robben Island, near Cape Town. The duties of the missionaries were henceforth restricted to the educational and spiritual government, officials being in general charge. A school was begun, whose first teacher was a leprous young Englishman, John Taylor, who after five years of earnest work died in 1866. The Moravians continued identified with this hospital at Robben Island until 1867, when a chaplain of the Church of England was appointed to the religious oversight of the institution.

The Moravians have been similarly connected with the leper Home at Jerusalem, erected outside the Jaffa gate, and which owed its suggestion to Baron Von Keffenbrinck-Ascheraden's visit to the Holy Land. He and his wife saw these wretched outcasts, dependent on the alms of passers-by, lodging amid abject poverty, and dying in unsoothed agony. And again, when a small home was provided, the United Brethren gave Mr. and Mrs. F. Tappe to become father and mother to the loathsome and incurable lepers. This asylum, opened in 1867, was enlarged in 1875 and 1877, and a new and larger build-

* "The Lepers in Our Indian Empire." W. C. Bailey.

ing erected on a new site in 1887, at cost of \$20,000. In 1884 Mr. Tappe's health having compelled his retirement, Fritz Muller and wife took charge. Out of about twenty Moravians who gave themselves to this sacred ministry not one has taken the disease. The leper-home at Jerusalem has issued its twenty-sixth report. Since 1891 Mr. and Mrs. Schubert have been in charge. The year 1896 began with 19 patients, ten of them being men and nine women; and during the year, fifteen more were admitted, and one died. Diligent study and effort are now directed to the medical treatment of leprosy.

We can not within such limited space give the complete history of missions to lepers; but, in this great work, Wellesley C. Bailey, of Edinburgh, the well-known secretary of the Mission to Lepers in India, must have a conspicuous mention. It is now twenty-four years since, returning from mission work in India, he told Dublin friends of his efforts to help and save lepers. His tracts on the subject, half a million of which were circulated, united with his personal appeals, kindled such interest, that in 1878 a committee was formed in Dublin, and the work reorganized and enlarged, nine years later. No one who has been at all familiar with this grand work needs to be told that from 1875 onward, in Chamba, in the Sabathu asylum at Ambala, in the Punjab, in Almora, at Dehra, at Calcutta, at Lohardugga, and Purulia, Chota Nagpore, at Travancore, at Rurki, at Pithora, at Allahabad, at Rawal Pindi, at Madras, in Neyoor, etc., etc., this society has either built or aided asylums. A little over ten years ago the work of separating untainted children from their parents was begun,



SABATHU LEPER ASYLUM, INDIA.

and retreats were provided for such children at Almora, Pithora, Lohardugga, Purulia, etc. The aim of this organization is twofold, philanthropic and evangelistic, its supreme aim being not only to better the temporal condition of the lepers but to save their souls.

One of the most humane results of the mission to the lepers, has been the *separation of children*, born of leper parents, from their original surroundings. Most medical men are now agreed that the disease is undoubtedly contagious,* and that the worst condition of such contagion is where children continue to live in the leprous homes where they were born. Before reaching majority it has been found that the great bulk of such offspring develop the loathsome disease, so that of all who were born in the asylum at Tarn Taran, during thirty years, and who were left there, *only two did not become* confirmed lepers. At Almora, however, for years past children have been separated from their parents, and only *one child* has shown signs of leprosy,† proving how much can be done to stop the spread of this scourge. No wonder Mr. Guilford pronounced it the saddest of sights to see a bright, innocent, untainted child fondled by a leper mother, and fed from hands that are a mass of corruption; and yet in India thousands of sights like this may be seen daily.

Can the souls of such wretched outcasts be reached? Let Mr. Guilford again testify.‡ At one time the asylum at Tarn Taran was in charge of a native doctor, whose hatred of Christianity was proverbial, and when some converted lepers sought a home in the asylum, in a rage he drove them away until they should renounce their faith. Hear their answer: "If you refuse us admission unless we deny our Lord and Master, we are content to go and sit on the highway and die." And there they sat for eight long days, with no shield from the intense sun save the trees, and with scarce a morsel of food, and this inhuman native doctor would not even allow the asylum shop to *sell* them food! In the asylum at Purulia, Mr. Bailey met a bright, happy audience of lepers, where only five out of 116 were even nominally heathen, and

* This seems to be a good point at which to refer to the recent Leprosy Conference at Berlin. It was called by the first Leprologists in the world, and the following conclusions were reached:

1. The disease is communicated by the bacillus, but its condition of life and methods of penetrating the human organism are unknown. Probably it gains entrance through the mouth or mucous membranes.
2. It is certain that mankind alone is liable to the bacillus.
3. Leprosy is contagious but not hereditary.
4. The disease has hitherto resisted all efforts to cure it.

Observe, that in affirming the contagiousness of the disease, it is probably meant that it is contagious by some form of inoculation only, such as receiving into a cut or abraded surface some particle from a sore or ulcer of a leper. We must not confuse *contagion* and *infection*. Medical missionaries and others freely handle lepers and dress their wounds, yet no one has ever been known to contract the disease. Children of lepers probably have a hereditary predisposition to the disease, and if left to live in the same huts, sleep in the same beds, and eat out of the same vessels, run great risk.

† "The Lepers in Our Indian Empire." Bailey, p. 107. ‡ *Ibid.* Bailey, p. 103.

nineteen came forward for baptism in one service. What a sight to see these lepers bowing at the communion of the Lord's supper, where the bread had to be dropt into their hands or put into their mouths, because they had no hands, and the 'cup' served to them by a spoon!"

Without the Camp states that the Mission to Lepers in India and the East works in connection with 18 societies or denominations and 40 stations in India, Burma and Ceylon, and 7 in China and Japan. Of asylums and hospitals *of their own* they have: 14 in India and Burma; 5 in China and Japan; with 14 homes for untainted children; they aid 11 other institutions and have 15 places open to them for Christian instruction. In all, 2,700 persons receive help.

Were the history of missions to the lepers fully written, it would



THE LEPER SETTLEMENT AT MOLOKAI, HAWAII.*

supply some of the most pathetic tales of heroism ever recorded even in missionary history. We all remember the interest which centered about "Father Damien's" work among the lepers on the island of Molokai. Tho there was thought to be some false glamor or halo about this man, especially after his death, the Prince of Wales presided over the committee formed to raise a monument to this departed worker, to establish leper wards in hospitals, and to send out physicians to cope with the terrible evil and study its cure or relief.

Leprosy was brought to the Sandwich Islands by a traveler from Asia early in this century, and spread so fast that the government, in 1865, decreed the banishment of every tainted man, woman, and child to the island of Molokai, and in thirty years more than 3,000 have thus been exiled to await death in this lonely seagirt home.

* From "Hawaii, Our New Possessions." Funk & Wagnalls Co.

When, in 1873, Father Damien went there he found these lepers given over to every form of sloth, lawlessness, and vice. Before his death he saw very great improvement, and aroused not only the Hawaiian government to a sense of shame and duty, but awakened all civilized peoples to a sense of sympathy for these outcasts. His own hands became so crippled by the disease that at the last he could only sign letters that he could no more write. Father Damien was wont to speak to the unhappy inmates of the island as "*we* lepers;" and when he took the disease, he told them it was God's way of bringing him and them closer together. Through his work miserable huts were exchanged for clean cabins; there is a hospital, costing \$10,000, with skilled physicians.*

Those who have read the heroic story of Miss Mary Reed, will not need to be reminded of its indescribable pathos. She is an American missionary of the Methodist Episcopal Church in India, and, her health giving way, she came home, but for a year had no suspicion of the real nature of her illness, which baffled all the science and art of medicine. God himself, in midnight vision, revealed to her that it was leprosy, and made plain to her that she was henceforth to be a messenger of mercy to a leper community in the mountains of India. A specialist subsequently confirmed the impression of the vision, and all her suspense was over. To lessen the pain of parting, she left her father, mother, brothers, and sisters without revealing her secret, save to one sister, and on her way wrote home the terrible news. Then she went on to Pithora, in the Himalayas, and has been finding in those mountain heights — what they mean — "heavenly halls." Here is a refined, cultured young woman, smitten with this awful malady, exiling herself for the sake of these outcasts. She went among them, and, with hot tears, said, but without a tremor in her voice, and with a heavenborn smile: "*I am now one of you.*" There on the heavenly heights of Chandag, 6,000 feet above the sea, she is pointing outcast lepers to the Friend of outcasts, and her heart finds joy never known before in her Christlike work. She may be found daily binding up with her own hands the wounds and sores of lepers, while she pours the oil of God's consolation into their souls. She was found with 73 inmates in the asylum, and 500 within ten miles radius, whom she aims to get under the same blessed shelter.†

* An interesting description of this settlement is found in Jno. R. Musick's "Hawaii: Our New Possessions."

† Those who would read more fully on this terrible yet fascinating theme, may find in the following books more ample information: "The Lepers in Our Indian Empire," "Mission to Lepers in India and the East" and "A Glimpse at the Indian Mission-Field and Leper Asylums," etc. W. C. Bailey. John F. Shaw, London. "On Sledge and Horseback to Outcast Siberian Lepers." Kate Marsden. Cassell Pub. Co. New York. "The Story of the Mission to Lepers in India." H. S. Carson. London. "European Lepers in India." Miss Lila Watt. "Without the Camp." Magazine, Lombard Street, Toronto, Canada, and Edinburgh, Scotland. "Encyclopedia of Missions." Funk & Wagnalls. "Picket Line of Missions." Eaton & Mains. New York.

THE GOSPEL IN THE NEW HEBRIDES.*

BY REV. JOHN G. PATON, D.D.

Pioneer Missionary in the New Hebrides.

Geographers have arranged the South Sea islands under three divisions: Polynesia, the many eastern islands between 180 degrees and South America; Melanesia, the black islands, from the dark-brown color of their inhabitants—they include Fiji and all the islands west, with New Guinea; Micronesia, all the small islands north of the line from Hawaii on the east to China on the west. The South Sea islands are inhabited by only two races, the Malay Polynesian and the Papuan. The Malays appear to be of Asiatic origin, and are the superior race, with well-developed, powerful persons, yellow in color, and with straight, glossy, black hair. The Papuans are so called from Papua, or New Guinea. They occupy the western islands, and are not generally so tall and handsome in person as the Malays. They are of a dark-brown color, with dark, curly hair of different shades, and appear to be allied to the negro; but have plump, pleasant features, unlike the negro and the aborigines of Australia. The Malays all speak one language, with dialectic differences, all musical and liquid, like the Italian. Every word ends in a vowel. The Papuans speak a different language on almost every island, or dialects differing, so that the natives of one island can not understand those of another; and on some islands two or even three dialects are spoken on the same island, so different that the inhabitants of the one district can not understand those of the other. Nearly the whole, if not the whole, population of the South Sea islands were cannibals, in a state of nudity, when

* Balboa, governor of Santa Maria, discovered the Southern Ocean in 1513, named it the South Sea, and took possession in the name of the king of Spain. Six years later Magellan sailed through a large portion of it, and called it the Pacific Ocean. In 1569 Mendana discovered and named the Solomon group, and in 1595 the Queen Charlotte group. The New Hebrides were discovered in 1606 by Quiros, who thought he had discovered a great southern continent, and called it the Land of the Holy Spirit. He anchored in port Philip Santo, and tried to establish a city (New Jerusalem) on the bank of the large river Yor, which runs into the bay. But the Spaniards quarreled with the natives and left it. Quiros sailed to Mexico, but Torres, the senior officer in command, sailed west, discovered and past through Torres Straits, which bear his name, between Queensland and New Guinea. Boginville discovered that it was not a continent, but a group of islands, that Quiros had discovered, and he named them the Great Cyclades. Bent on discovering new lands, about that period many eminent navigators sailed in the South Sea, but we hear nothing more of the New Hebrides till, in 1767, the famous Captain Cook sailed on his first voyage to observe the transit of Venus at Tahiti. In 1773 Captain Cook returned, and sailed twice through the group, spending 46 days in exploring and describing every island and the natives with an accuracy scarcely yet surpassed. Believing he had discovered the most westerly group in the South Sea, he gave it its present name, the New Hebrides; but 200 miles southwest he afterward discovered another large island, and called it New Caledonia. He took possession of it in the name of his sovereign, King George the Third; but in 1854, when Britain was engaged in the Crimean war, France took possession of it, and turned it into a large convict station at the door of Australia, to which, by escaped convicts, it is a source of danger and pollution.—J. G. P.

missionary work was begun on them, yet even there, by God's blessing, almost every society and church engaged in the work has been used and honored in the conversion of many thousands, and now each is working on an independent portion of New Guinea for the salvation of its natives, and with encouraging success.

The New Hebrides consist of about thirty inhabited islands, with many small ones adjoining. The group lies south-southeast and north-northwest, extending over 400 miles of ocean, between 21 degrees and 15 degrees south latitude, and 171 degrees and 166 degrees east longitude. The Solomon group, which is the center of the Church of England's mission, is about 200 miles northwest from the New Hebrides. New Caledonia is about 200 miles southwest, Fiji about 400 miles, Auckland about 1,000, and Sydney, Australia, 1,400 miles distant from our group. In her first charter to New Zealand, Britain included the New Hebrides, but, apparently by some mistake, they were afterward left out. Yet, except to New Zealand and Australia, the group is of little commercial value to any other country, on account of the great distances of all others from it.

As the natives have got nearly all the blessings of Christianity and civilization which they possess from British missionaries and subjects, they unanimously plead for British annexation and protection, while, from their oppressive cruelty to the natives, and suppression of Protestant schools and mission work on the Loyalty group and on other groups annexed, they fear and hate the French. There are other cogent reasons, for the French Senate past a resolution "to send 100,000 of France's lowest criminals to the New Hebrides, as freed men and women, to live as they could and go where they would, on the one condition that they do not return to France." Against this Australasia and Britain protested so decidedly that the scheme was not carried out; but the resolution to deport them was renewed, and for the present the destination is kept secret. The French have recently been sending Roman Catholic priests to the New Hebrides, apparently as political agents. A few months ago the heathen natives of one of our islands eagerly desired a Protestant missionary to settle among them, and give them the teaching of Jesus and His salvation, and when they were selling our missionaries a site for the station, two priests gave them much abuse, and told them of all the fearful calamities which would befall them if they allowed the Protestant missionaries to land on their island. They also gave the missionaries much abuse, and at last offered the natives three Sniders (rifles) and two large, fat hogs for the site, if they would forbid the Protestant missionaries to settle on the island. Tho, above everything else, the heathen islanders desire Sniders and such fat pigs, yet they rejected the priests' offer, and sold the station to our missionaries. The highest French officials in these colonies have sent a man-of-war to the spot

to investigate this case, and their report proves that it was correctly stated by us.

In 1839 the famous John Williams and Mr. J. Harris, of the London Missionary Society, sailed to try and begin mission work on the New Hebrides, but on landing on Erromanga both were murdered by the savages, who feasted on their bodies. In 1843 Drs. Turner and Nisbet were by the London Missionary Society settled on Tanna, but about six months after, by a passing ship, they had to escape for their lives. After this Samoan and Raratongan native teachers were again and again placed on the group, but they were either murdered by the savages, or died in the damp, unhealthy climate (compared with their own), or in sickness had to be taken home again. So no effective mission work was done on the group till in 1848 Dr. John Geddie and in 1852 Dr. John Inglis were landed on Aneityum, where God spared and used them in bringing 3,500 cannibals on that island to serve our dear Lord Jesus Christ; and until they had translated and carried through the press the whole Bible and other books in their language. For the printing and binding of this Bible the converted natives paid the noble British and Foreign Bible Society £1,200 sterling (\$6,000), earned by them preparing and selling arrowroot.

In 1857 the Rev. G. N. and Mrs. Gordon were placed on Erromanga, where Williams lost his life. By them God brought some fourteen young men and as many young women to renounce heathenism and serve Jesus, but in 1851 the savages one morning tomahawked both to death. Their young converts wept and wailed over their loss, laid them in the grave, and vowed over it that they would conquer Erromanga for Jesus, or die, as their missionaries had died, in the effort. In 1864 the Rev. J. D. Gordon, going to convert, if possible, the murderers of his brother and his wife, was placed on Erromanga, and after much successful work, the heathen there killed him also with the tomahawk in 1872. The Christian party laid his body in the grave, wept and wailed over it, and renewed their vow and wrought and prayed till they have, indeed, conquered the island for Jesus Christ. Now every family there daily sings the praise of His redeeming love, and tries to serve him devotedly.

In 1858 the Revs. Joseph Copeland, J. W. and Mrs. Matheson, John G. and Mrs. Paton, and in 1859 S. F. and Mrs. Johnston were all placed on Tanna, but soon after Mr. Copeland went to Aneityum. From the first on Tanna, as on other islands, the native priests gave much opposition to the missionaries' teaching. This priesthood is powerful and profess to have and, by sorcery, to exercise all the powers of God. After the murder of the Gordons, a Tanna "holy" man, prejudiced by white traders, clubbed an Aneityum chief, a native teacher, and he died soon after, rejoicing in Jesus Christ. Also from the effects of a savage attack upon my life and his, Mr. Johnston

never rallied, but died soon after, having been only about four months on the island. In 1862, after much suffering, bereavement, and many attempts upon our lives, and the loss of all earthly property, except our pocket Bibles, Mr. and Mrs. Matheson, the teachers, and I escaped by a passing ship. After reaching Aneityum Mrs. Matheson died in March and he died in June that year. I left for Australia to get, if possible, more missionaries and a mission ship for our mission. There the Lord, by His people, gave me £5,000. The new *Dayspring** was bought with £3,000 of it, and the remaining £2,000 sent and supported more missionaries. Since that time island after island has been occupied, and the Lord has prospered our work, till we have now the large staff of 26 earnest, educated missionaries, 5 of them medical men and 5 lay helpers, besides about 300 native teachers, all educated by our own missionaries for their work. In the mission we have a teachers' training institution, with 46 students, under the care of Dr. Annand and his lay teachers, and we have a hospital under the care of Dr. Lamb and his lay helpers. By our missionaries the whole Bible has been translated into one language, and the New Testament into several. The portions of Scripture so translated, have been printed, and are now read by the natives in over twenty languages of the group. This is a great work, which makes our mission laborious and expensive compared with others having only one language to conquer. Our islanders had no written language when we began the Lord's work among them. A number of the translations have been printed by the British and Foreign Bible Society, but our natives try to pay it for all it does for them.

As results of the work, our dear Lord Jesus has given our missionaries about 16,000 converts, and the blessed work is extending among some 40,000 or 50,000 remaining cannibals on the group. In our synod year of 1895-96, 1,120 savages renounced idolatry and embraced the worship and service of Christ. One missionary baptized 200 out of his communicants' class of 400, after a long and careful preparatory Scripture training. We never baptize and teach afterward, but educate and wait till they give real evidence of consecration to Jesus Christ, and then, at their desire, baptize, and continue teaching them to observe in their life and conduct all things Jesus has commanded. Hence, we have only about 2,500 communicants, tho 10,000 attend our day and Sabbath-schools. All of our converts attend church regularly. In 1896 they contributed about £900, and last year over £1,300 by money and arrowroot, and a number of the islands now support their

* The *Dayspring* was lost last year, and the need of a new vessel is sorely felt by the missionaries, who must now depend entirely on Godless traders and vicious sailors who trade on Sabbaths, and whose contact with the natives often does incalculable harm. They supply natives freely with rum, and directly oppose the missionaries. The Presbyterian Assembly of Australia has recently voted to postpone decision as to securing another ship until next year. It is earnestly hoped that then the much-needed vessel will be furnished.—Ed.

own native teachers. Yet they have no money but what they get by selling pigs, fowls, cocoanuts, and copra to passing ships. God has given four of our present missionaries each from 1,700 to 2,000 converts; and at all our more recently occupied stations the work is very encouraging, and enjoys the divine blessing. Our chief concern at present is how we are to get money to keep our large staff going on, but we trust in Jesus to provide all as it is needed.

Never since Jesus Christ gave the great commission, have so many of His servants been proclaiming the blessed Gospel, and never before in heathen lands has it shown more vitality and power in its grand results. Yet what large portions of the world are yet in heathen darkness! Oh, for a new Pentecostal baptism of the Holy Spirit to all branches of the Church, to lead her to try to "preach the Gospel to every creature," and by the Gospel conquer the world for Jesus Christ. A small book, showing the extension and glorious fruits of Christian Protestant missions during the last half century would do much to silence the infidel and the enemies of Protestant missions to the heathen, enlighten the indifferent, and draw forth the united praise and prayers, and increase money support, and personal, zealous cooperation of Christians in all lands, so to conquer the world for Jesus Christ by His own appointed means. It would show that the Gospel is not only the power of God unto salvation to everyone who believes, high and low, of every color and of every country, but that, wherever found, it is the only real and lasting civilizer of man. Had Britain felt her responsibility, and improved her privileges by spending a twentieth part of what her present wars will cost her to subdue her rebellious subjects, in giving them the Gospel teaching of Jesus while under her care, it might have prevented those wars, and saved her the loss of life and treasure and carnage in subduing her heathen revolted subjects, and the feelings of revenge that remain and foster in the hearts of the surviving relatives and tribes of the subdued. Armies may conquer and sweep the oppressed into eternity, but Christ's teaching enlightens the mind, influences the heart by creating it anew, and leads all so brought under its power to feel their responsibility to our God, the Supreme Judge of all. Thus it lifts them above heathen superstitions, prejudices, cruelties, and discontent, filling the heart with gratitude to God for His love and mercy in Jesus Christ, and so leading them to love their benefactors, and to do to others as they would have others do to them. Tho our New Hebridean savage cannibals, as they all were when our work began among them, have lost many thousands of lives, and suffered much oppressive cruelty by the sandalwood traders and by the shocking Kanaka labor traffic*

*The "Kanaka Inter-island Labor" will form the subject of a future article by Dr. Paton. It is little better than a system of slavery, and is cruel in the extreme. Natives are brought from various islands to work under contract for traders and planters on unsupervised islands. Some of these natives have been flogged to death by their employers. This system calls loudly for reform.—Ed.

which followed, yet because of British missionaries so many of them have been brought to serve Jesus, that now the remaining population all plead for British annexation and protection. And lately, on a recently occupied island, where all under the missionaries' charge were painted savages, after several acts of kindness by the missionary, the war chief was led to hear the teaching of Jesus, and to believe in, and serve Him. He was the first man among some 3,000 or 4,000 to appear at the church and to wear clothing in public. For some reason his savage warriors wanted him to go to war, but he refused. His enemies sent a man to conceal himself by the path and shoot dead one of the chief's men, being one of their usual challenges to war, and many now urged him to fight in revenge, but he said, "I will not fight and shed blood, but leave all revenge to my Jesus now," and he preached the Gospel of peace and love to them, and prayed for them all. His life was threatened, but he also left that to Jesus. He now teaches a school among his savages, and, following his example, many have begun to wear clothing and attend school and church. The chief and twelve others are now candidates in a class for baptism and church-membership, and a real work of grace seems to have begun all around among the savages. Surely the Divine blessing on the same teaching would produce like blessed results among the heathen subjects of all nations, and make them happy, industrious, loyal, loving subjects—a thing which can not be done by conquering armies.

THE MALAY ARCHIPELAGO.

BY H. GRATTAN GUINNESS, D.D., LONDON, ENGLAND.

Singapore in "the Straits," as the Straits of Malacca are popularly called, is only eighty miles north of the Equator, and forms practically the center of communication for the East India Islands, one of the most important and populous groups of islands in the world. The Malay Archipelago is unique in climate and character. *Its population equals that of South America*, yet there are few parts of the world less known to the ordinary traveler. All ships sailing from Europe and India to the far East must pass through "the Straits," so that Singapore has become an important stopping place; but the islands of Borneo, Java, Sumatra, and Celebes, and New Guinea being off the track are seldom visited, and the missionary work which is being done in them is little studied and understood. Its records are for the most part locked up in the Dutch language, for the most populous islands in Malaysia are Dutch possessions.

In "the Straits," Penang and Singapore are both British posses-

sions. They lie in the narrow strip of sea dividing the peninsula of Malacca from Sumatra. With a warm, damp, uniform climate like that of a hothouse, their vegetation is remarkable for its tropical beauty and luxuriance. Palms and flowering trees abound, the air is often laden with the sweet odor of the blossoms, and nature is presented under some of its most attractive aspects.

The variety of races to be found in these two small islands is extraordinary. The larger part of the population is Chinese, but there are Malay, Bengalese, Parsees, Arabs, Javanese, and Jews, besides English, French, Dutch, Germans, and Americans. In Singapore Bibles are sold in twenty-five languages. Men-of-war and trading vessels of many nations crowd round their beautiful and extensive harbors, while Mohammedan mosques, Chinese joss houses, Hindu temples, and Christian churches are prominent in the well-kept streets and park-like spaces.

Passage from Hong Kong to Singapore can be had on some of the best steamers for very low rates, thereby enabling thousands of Chinese to migrate from the overcrowded cities of South China year by year. Thus these cities have a decidedly Chinese aspect. Many of the Chinese merchants in Singapore are rich and prosperous, and the majority of Chinese emigrants are industrious and successful.

The American Methodist Episcopal Church, under the supervision of Bishop Thoburn, has a school at Penang attended by 500 Chinese boys, and another at Singapore with 700 scholars on the roll. In both these schools the teaching is chiefly in English. English services are held in the building on Sundays.

At Ipoh in Perak, a native state on the Malay peninsula, under British protection, there is a church which was built by funds locally subscribed; a school of 100 boys (mostly Chinese), and regular services are conducted in English, Chinese, and Tamil. Two native preachers and two colporteurs are working among about 100,000 people, scattered in 30 small towns.

I was interested to observe the degree to which the principle of self-support has been carried by the American M. E. Church in this extensive work under Bishop Thoburn's charge. In some regions self-supporting mission work is at present impossible, but wherever it is possible the principle should certainly be carried out in order that missionary funds may be used where most urgently needed. In Bombay, Poona, and Madras, there are congregations of Eurasians and others under Bishop Thoburn's charge, which are practically self-supporting, and the important school and presswork in the Straits settlements is of the same character. Such work can only be founded and organized by laborers on the spot. No Home Committee thousands of miles away could do it. I was much impressed with the importance of adequate constant supervision of missionary enterprises. It

is the testimony of primitive as well as modern times that Christian missions need visitation by wise and godly men charged with the responsibility of oversight, able to avail themselves in their conduct of the work of such knowledge and experience as can be gained only on the mission-field.

Among the larger islands in the Malay Archipelago, most important from the point of population, is Java; the rapid growth of whose population is distinctly traceable to the excellent management of the island under Dutch occupation. At the beginning of the century the population of Java was only about 3,500,000, and in 1826 it had advanced to 5,500,000. In 1850, when the Dutch system of cultivation had been in operation 18 years, the population was, by census, 9,500,000, an increase of 73 per cent. in 24 years. In 1865 it amounted to over 14,000,000, while in 1894 it had reached over 25,000,000. The island is 600 miles long, and varies from 60 to 120 miles in width. It has a railway running half its length, and, according to the testimony of the naturalist Wallace, is "the most fertile, the most productive, and the most populous island within the tropics." The contrast as to population and prosperity between Java and the islands of Borneo and New Guinea is most striking. The two latter, tho the largest islands in the world, have only 1,300,000 and 600,000 as their estimated populations. Borneo remains to a large extent covered with dense forest, while New Guinea is for the most part in a state of savagery.

Sumatra, also under Dutch government, has a population of 3,000,000; the island of Celebes 900,000, while the Philippine islands contain about 7,000,000 inhabitants.*

MISSION WORK IN THE MALAY ARCHIPELAGO.

I. In the island of JAVA, with a population of about 25,000,000, five Dutch missionary societies are at work.

1. *The Netherlands Missionary Association* was established in 1797. Its principal station is Medjowarno in East Java, where there are more than two thousand converts. Including its nine outstations, the native Christians at Medjowarno number between three and four thousand.

The story of the origin of the work is remarkable. A foreign rice-seller, whose father was a Russian and his mother a Javanese, was converted about fifty years ago, and called to Christ's service by a dream. His testimony brought him into collision with the local Mohammedan teachers, whom he challenged to public discussion, with the result that many of his hearers were led to accept the Gospel. A German watchmaker living in the neighborhood, named Van Emden, assisted

* Wallace, who spent eight years in the East India Islands, has shown that a line drawn in a north-easterly direction between Celebes and Borneo divides the Archipelago into two groups of islands contrasted in character. Sumatra, Borneo, and the Philippines are Indo-Malayan in their fauna, flora, races, and languages; while Sumba, Timor, Banda, Corani, Gilolo, and New Guinea belong to the Papuan, or Austro-Malayan group. The former are Asiatic, the latter Australian in their affinities.

in the good work, and baptized the converts. When their number had increased they decided to establish a Christian village, and for this purpose made a clearing in the forest which superstition had left to the wild beasts. About 100 Christian natives there laid the foundation of Modjowarno. Brother Poolen, the Russian-Javanese, who had begun the work, died in 1873, at the advanced age of 105.

The *Malaysia Message* gives the following particulars as to the present position of the work at Modjowarno.

“Two missionaries* are now stationed there. The church is a neat, plain building with a spire and belfry, and has an average attendance of 400 adults and 460 children. A well-trained choir of natives, accompanied by an organ, leads the congregation with their sweet singing. The calm impressive Dutch Psalms are sung with remarkable pathos by these redeemed ones, drawing the heart nearer to that God whom they unitedly adore. After the service the members retire with an order which would put many European church-goers to shame. Attached to the church there is a training-school with fourteen students, who are being prepared for the work of catechists and teachers. Behind the school is a rice storehouse for the poor, conducted by the missionaries on a self-supporting basis. There is also a savings-bank, which was opened in 1889, and a day-school with 579 scholars, of whom the Christian boys number 215, girls 183, Mohammedan boys 164, girls 17. Facing the mission-house is a newly-built hospital with a dispensary and consulting room; medical relief was administered to 4,700 persons last year; more than 100 out-patients are in daily attendance.”

In the province of Pasoeroean there is a station at Kendal-Pajak† with three outstations, and a Christian community of 1,400 persons. The missionary has 21 native helpers.

The missionaries of the Netherlands Association work in two ways; some adopt the plan of founding Christian settlements free from Mohammedan influence; while others preach in the streets and offer Bibles and Christian books for sale.

2. *The Java Committee* in Batavia,‡ the capital of Java, has been forty years in existence. A seminary has been founded at Depak for educating native preachers. A number of day-schools are under the oversight of the missionaries.

3. *Missions of the Reformed Churches*, representing the Reformed Missionary Association and the Christian Reformed Missionary Association, has undertaken work among Eurasians and also among soldiers and sailors in Batavia. It has in addition mission stations in Surabaya, Poerworedjo, Pekalongan, and Solo, where a hospital is soon to be erected.§

4. The five missionaries|| of *The Salatiga Mission* receive no fixed salary. Looking to God for the supply of their needs, funds are

* Rev. J. Kruit and his son.

† Under the care of Mr. J. Kreemer.

‡ Messrs. Geiszler and Haag are at present in charge of the station in the capital.

§ Under care of Dr. Scheurer.

|| Brother Heiden, Kamp, Jungst, Zimmerbeutel, and Heller.

ministered to them according to the abilities of the Association in Holland. They have small communities of Christians under their charge in nine places.

5. *The Baptist Missionary Association*,* or Mennonite Society for the Propagation of the Gospel in the Dutch Colonies, was founded in 1848. There is now a Christian colony at Mergaredja, and six thousand converts are connected with this mission in central Java.

Altogether the missionaries in Java have about 13,000 profest converts under their charge. The whole Bible has been translated in the Javanese tongue, and has been printed with the help of the British and Foreign Bible Society. A large number of schools are also under missionary oversight.

II. A mutiny in Borneo was the means of starting the SUMATRA



A SCENE IN MALAYSIA.

mission. In May, 1859, heathen Dyaks incited and led by Mohammedan fanatics attackt the mission stations, killing seven missionaries and several children, and destroying the schools and churches. Four little children of the missionary Hofmeister were captured by the murderers and taken to the jungle, but were subsequently ransomed after suffering many hardships and much cruelty. The twenty-five years' work of the *Rhenish Missionary Society* was revived. As the door continued closed in Borneo, the survivors of the mission left Borneo for Sumatra and founded a work among the Battak people. This mission has been marvelously prospered, and in 1874 had nine

* Its two first missionaries were Jansz and Schuurmans, and the son of Mr. Jansz is now stationed at Mergoredjo. He is assisted by Brother Fast, who began work in 1890.

stations with twelve missionaries and 2,300 baptized members. Tho the work among the heathen Battaks was by far the most successful, the conversion of the Mohammedans became more frequent year by year, and in 1884 134 Mohammedan converts were baptized, and 340 were under instruction as applicants for baptism.

There are now nineteen missionary stations in Sumatra, in a population of 3,000,000. Twenty-two European missionaries are assisted by 104 paid and 306 unpaid native workers. Church-members number 21,779, and there are many scholars in the mission schools. Dr. Schreiber, the foreign secretary of the Rhenish Mission, says:

“I do not know if there is any other part of the mission-field, with the exception of some part of Java, where such large numbers of Mohammedans have been won for Christ as among the Battaks of Sumatra.”

III. In spite of the massacre of the Rhenish missionaries already referred to, Dutch missionary work is continued in BORNEO at eight stations under the care of eleven missionaries, with 19 paid and 10 unpaid helpers; there are 1,600 profest Christians, of whom about one-half are communicants. There is a special call for work among the Dyaks who are not yet Mohammedan, but who are in danger of becoming such through the influence of the Mohammedan Malays by whom they are surrounded. While the population of Borneo is about 1,300,000, that of British North Borneo is stated to be about 175,000, of whom 34,000 are Dusuns, 11,000 Bajows, 3,700 Sulus, 3,500 Brunei Malays, 7,000 Chinese, 1,500 Malays, 960 Javanese, and 890 Bugis. As all these tribes speak different languages and are spread over a wide area, the work of evangelizing them presents many difficulties.

IV. Between Borneo and New Guinea lies the large island of CELEBES, with an area of 42,000 miles and a population of half a million. It is a land of mountains and valleys, with a rich soil and salubrious climate, and capable of sustaining ten times its present population. Celebes is inhabited by various tribes speaking many dialects. The most influential races are the Bugis, in the south, and the people of Macassar. Many of them are strict Mohammedans, others follow a hybrid religion, submitting to some of the rites of Islam, but still clinging largely to their own superstitions. The tribes along the eastern coast and in the interior are called Alifuru, many of whom are still heathen. The seat of Dutch government is at Macassar, a place of some importance with a population of 46,000. The first to bring the Gospel to Celebes were German missionaries, who in 1830 founded a station in the mountains, where at a height of nearly 3,000 feet they found a beautiful lake and plateau. Here a church was built and school establisht. Another center of work was found at Lango-wan, six miles from the lake, and twenty miles from Tondano. The church in Tondano is the largest in Celebes, and seats about 2,000

people. Owing to the frequency of earthquakes it is constructed of wood. Every Lord's Day the church is fairly well filled, and at the celebration of the Lord's Supper, which occurs twice a year, it is not large enough to seat the number who gather. In North Celebes, under the superintendence of the missionaries, there are 130 schools with an aggregate attendance of over 7,000 children. The entire Christian population is estimated at 130,000, and it is the testimony of Mr. Alfred Lee, from whom the above facts are gathered, that among the islands of Malaysia there is "no spot of like dimensions whose people are so well taught, so intelligent, and so well behaved, whose villages are so well ordered and clean; whose houses are so well built and kept in such good repair; and whose women and children are so well cared for."

V. Want of space obliges us to group together our notices of the remaining islands.

In Dutch NEW GUINEA a mission was established in 1885. Three stations are at present worked by seven missionaries connected with the *Utrecht Mission*. There are about 230 native converts.

In the island of AMBOINA the number of Christians at the close of 1894 was 66,921, or more than one-fourth of the population, and in the TIMOR residency, 38,560. The Christians in Timor form but a small proportion of the population, and a desire for the Gospel has been expressed among the unevangelized native tribes.

On the island of GREAT SANGIR there are 16 churches with 16,250 adherents, of whom 857 are church members. At Tagoelandang there are 2,800 in attendance and 690 members. On the island of NIAS at the close of 1890, there were four mission stations, six missionaries, and 770 converts. Four years later there were eight missionaries at the six stations, with 1,813 converts. Many other stations have to be past over from lack of space.

THE INFLUENCE OF THE DUTCH GOVERNMENT.

The question has been seriously agitated of late among the missionaries in Malaysia, whether the government regulations which have in view the material and intellectual welfare of the native population are, or are not favorable to the work of missions. In a paper read at the quadrennial Missionary Conference in Java it was stated that "it is expressly stipulated by the government that all native officials must be Mohammedans, and that if one of them was to become a Christian he would be at once removed from his post." As a result of this "the Dutch Government is intimately associated with Mohammedanism in the native mind." Christian missionaries are prohibited from working in Netherlands India without the permission of the government, while "no restriction whatever is placed on the movements of Mohammedan propagandists." "The state forbids itinerant-

ing missionaries, or traveling preachers, and also open-air preaching." "Permission from the government is necessary for public religious worship outside buildings and closed places," a permission seldom granted. It is feared that the government may, while assisting mission schools, be of greater help "to the Mohammedan propaganda and other forces which are opposed to Christianity, for there are already 20,000 Mohammedan schools and 350 heathen Chinese schools in Java alone." On the other hand, the number of schools under missionary influence is considerable. In the directory for the Straits Settlements and Indo-China for 1897, it is stated that there are in Netherlands India "502 government vernacular schools, and 578 private vernacular schools, which gives instruction to upward of 117,800 pupils. The greater number of their private schools are managed by missionaries."

PREPARATION FOR MISSIONARY SERVICE.*

BY REV. J. C. R. EWING, D.D., LAHORE, INDIA.

Principal of the Forman Christian College.

The work of winning the world for Christ is a veritable warfare with principalities and powers. The evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the Church are demanded, and for the successful missionary certain definite qualifications are essential. He must be one who can say, not only at the outset, but every day throughout the years, "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance, and has deliberately chosen to cast his lot amidst conditions calculated to depress rather than to stimulate. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart—without which the missionary will be a disappointment to himself and to those who send him forth—is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this is precisely the same that would be given relative to the work of Christian leadership in our own country. The thorough presentation of God's Word to the non-Christian world—this is the work which the Church has undertaken. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind, is *the human side*. It is ours to strive to show the reasonableness of

* The substance of an address on "The Intellectual and Practical Preparation of the Volunteer," delivered at the Student Volunteer Convention, February 24, 1898.

the faith which we profess and preach, and to accomplish this, the brightest and best intellectual gifts to be found in the Church are needed.

The missionary goes to stand face to face with hoary systems of faith, some of which have not a little to say for themselves. The disciples of Confucius and Buddha and Mohammed and Laotze and Dayanand Saraswati are by no means ready to accept our statements as to the superiority of Christianity, merely because we utter them. The preacher not seldom finds himself confronted by representatives of these faiths, whose familiarity with the doctrines of the Christian Scriptures startles him. There are also those amongst them who have become familiar with most of what has been urged against the teachings of the Bible by skeptics of this and earlier ages. It is amazing how quickly anything which may seem to militate against the authenticity or genuineness of any portion of God's Word finds its way to non-Christian lands, and gains utterance from the lips of those who would oppose the message of the preacher in school, or college, or market-place.

The marvelous spread of the knowledge of our English tongue has made it easy for anyone who fancies that he has anything new to say against Christianity, to say it in quarters where it will meet the missionary. Western agnosticism and all forms of skeptical speculation have, in some quarters, encouraged a revolt against the propagation of the Gospel. The Bradlaughs and Ingersolls, the Blavatskys and Olcotts and Besants, together with the Humes and Voltaire and Paines of the past, are striving, with an activity scarcely less than that of the Christian missionary, to influence great sections of the non-Christian world.

As illustrating the desirability of the best possible intellectual and educational equipment on the part of those who contemplate entering upon the work of a missionary, I would suggest:

1. *Ability to master a strange and difficult language* is of the utmost importance. While a very imperfect acquaintance with a foreign tongue—familiarity with a few words, supplemented by vigorous gesticulation—may enable one to convey something of his thought to the patient and polite Oriental, who is all the while manfully resisting the temptation to burst forth into laughter, nevertheless the fact can scarcely be too strongly emphasized that the preacher or teacher of Christian doctrine falls far short of the highest efficiency who is unable to meet, on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message.

As a rule, those conscious of marked inaptitude in linguistic study would do well to consider whether, after all, they are not called to serve Christ on home fields. A well-known missionary, when asked

how long a time was required to master the language of the country in which he labored, replied: "Oh! about thirty or forty years." It is a lifetime's work. No person with less than five years' of hard study can speak to the peoples of Oriental lands as he should. True, he may *begin* to speak the language after a few months; but he is almost certain frequently to share the experience of the Indian missionary who, after having discoursed for a quarter of an hour to a street audience, using what he believed to be intelligible Hindustani, was discomfited by the respectful request that he speak Hindustani, as they were not familiar with English.

Imagine a foreigner taking his stand in the market-place of one of our great American cities to preach to a waiting crowd the doctrines of a strange religion. He hesitates, stammers, violates every rule of English grammar and idiom, and brings good old words into new and strange and ludicrous positions. Think of the effect upon his audience and of the inevitable and pitiable failure to secure for his message the candid consideration of even the most thoughtful and earnest of the people. Something quite as ludicrous and sad as this characterizes every attempt of the missionary who fails to use, and to use well, the speech of the people amongst whom he labors.

2. A fair degree of *familiarity with the false faiths* which we aim, in Christ's name, to undermine and to overthrow, is essential. The mere mastery of a language will not suffice. The spirit or genius of the people must be understood. Their institutions, philosophy, literature, and faith we dare not ignore. These must be studied. There can be no effective and true preaching of the Gospel without such study. To pass rapidly from village to village with the announcement of certain great and precious truths, but which the inhabitants fail to understand, because the preacher is unable to appreciate their attitude of mind and spirit, this, I protest, is not preaching the Gospel effectively or in such a way as to discharge our responsibility.

We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Pantheism, polytheism, atheism, idealism, fetishism, materialism, in their baldest and in their subtlest forms, have to be met. Representatives of one or, it may be, of all of these, are before the preacher as he stands to deliver the formal discourse, or sits amidst the little group to talk to them of Christ. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an insult to our intelligence that a man should preach to us, and expect us to accept his religion, when he himself is unable to give any real reason for supposing our

religion to be inferior to his own, since he knows of our religion nothing at all."

3. *Ability to reason intelligently with objectors*, who are often honestly troubled over some of the great mysteries of our blessed faith, is another important qualification. Questions of the most tremendous import are often fairly hurled, one after the other, upon the missionary. For example :

"Who died upon the cross? Was it God or was it man? If he was God, why did he cry out and say, 'My God, why hast Thou forsaken me?' If he was man, how can we suppose that a man's death could atone for the sin of a whole world full of men?"

"Explain to me, please, the doctrine of the Trinity."

"You say that the doctrine of the transmigration of the soul is not true. Will you give me any argument, outside the Christian Scriptures, to prove your position?"

"Some of the greatest of the Christians say that a part of the Bible is not God's word. Which part is that, and how do you know that the remainder is inspired?"

"Will you give me any reason for believing that there is a state of conscious existence after death? Of course, I want a reason outside the Bible, for that book is not with me an authority."

These are but typical of a host of the keenest inquiries which meet the missionary at every turn. No sophistry will be accepted were the preacher so foolish or so wicked as to descend to that. In some countries at least he is in constant contact with a people who can detect a flaw in an argument as readily, and who appreciate candor in discussion as highly as ourselves. Objections of every conceivable type are placed before the missionary, and if he fail to give reasonable answers to reasonable questions, it would seem wiser not to have assumed the part of a teacher, since his failure must result in almost incalculable injury to the cause which he represents.

4. *Regarding the great fundamental truths of Christianity*, the young missionary should have *definite, settled views*. We can not afford to export doubt to foreign countries. Those lands have enough, and more than enough, religious speculation of their own. Faith and a system of vital truth, as opposed to doubt and profitless speculation, must be the substance of our message. In a very real sense must the messenger speak that which he knows, and testify of those things which he has seen. If it be otherwise, how pitiable is his blind attempt to lead the blind!

Missionaries should, therefore, as a rule, be thoroughly educated men and women. The best natural gifts disciplined and developed by the training of years are in demand. Let there be no short cuts to the mission-field. Seven years of literary and theological training seem long to those whose hearts are throbbing with enthusiasm for Christ, and who contemplate with horror the rapid rate at

which the unevangelized millions are passing into eternity without having heard of the world's Savior; but they must be content to wait while God is fashioning them into workmen who need not to be ashamed. Every truth mastered now will count for something by and by.

THE PRACTICAL PREPARATION OF THE MISSIONARY is, perhaps, of but little less importance than adequate intellectual equipment. You are proposing to engage in spiritual work abroad. Have you ever tested your powers at home? Much of your life is to be spent in personal dealing with individuals, in striving to guide men to a point where they will recognize their need of a Savior, and in pointing them to Christ as the great Physician. I believe that skill in thus dealing with men is rarely, if ever, born with us, but is a distinct attainment. Experience in practical Christian work, in the teaching of God's Word, personal contact with those who need help and guidance—here is a training-school for the missionary second in importance and faithfulness to no other. All would doubtless deprecate the sending forth of a missionary who himself has had no definite experience of the power of Christ to transform a human life. Second only to personal experience is the ability to guide others over the path which we have trod. The great work of life is to be that of winning souls for Christ. Those who do not succeed in showing some aptitude for this in their own country, give little promise of better success in a strange land.

The value of tactfulness in dealing with men is everywhere obvious. In treating with peoples of national or racial tastes, habits, and affinities other than our own, practical common sense is mightily effective. One's own countrymen may overlook and forgive the most pronounced idiosyncrasy or failure to adopt oneself to special conditions. In foreign lands such lack of adaptability often stands as a barrier between the Christian and those whom he longs to influence.

The Church has arrived at a crisis in the progress of her work among the nations. A new condition is before her. She prayed long years for open doors and for increase in the number of workers who would enter those which were open. This missionary century is nearly gone, and lands long closed have been freed from every obstacle. Men and women now stand, only waiting to be sent. The fields are white, the harvest is waiting, the reapers are ready; what hinders? The hour has struck, but the Church is not on time. I have the confidence that the Church will not shrink and falter long. The cry of Peter the Hermit will soon be the cry of the whole Christian Church: "God wills it." Then, filled with the Holy Spirit and thoroughly equipt for the work, larger numbers of our choicest men and women will go forth and carry to every dark corner of this great world the knowledge of the world's Savior.

II.—MISSIONARY DIGEST DEPARTMENT.

HINDRANCES TO INTEREST IN MISSIONS.*

REV. R. WARDLAW THOMPSON.

Foreign Secretary of the London Missionary Society.

During the past one hundred years there has been a very marked change in the attitude of the Christian Church toward the great missionary enterprise. At the end of the last century, the idea of missions to the heathen was regarded only as the peculiar possession of a company of well-meaning but fanatical and foolish enthusiasts. The majority of the members of the various religious communions disapproved of the movement, and their disbelief found expression through very distinguished channels. To-day the dream of the enthusiasts is the creed of the Church, and organized missionary effort is a marked feature in every section of the Christian community. This is a change which speaks volumes for the advance of Christian life among us, and should be thankfully accepted as an answer to the pessimism which seems inevitable in the declining years of a century which has seen the birth and progress of many movements, and which has now almost exhausted its vitality.

At the same time it is only too evident that while missions to the heathen have been accepted by the Church of Christ as one of its greatest honors and most pressing duties, the individual members of the churches are not yet all equally alive to the pressing nature of the obligation, or to their personal duty and privilege in connection with it. On the contrary, there is a very large amount of apathy still to be overcome, and there are many who on various grounds hold aloof from any share in this work.

The causes which are operating in many quarters to produce disbelief in missions to the heathen, or at least to make men lukewarm about them, are not obscure.

I. There is the mischievous ignorance of our universal knowledge. The world is so open, and the habit of travel and settlement in every country of the globe has become so common, that multitudes take holiday trips to Africa, India, China, and even to the distant islands of the sea, and multitudes settle down in the midst of non-Christian peoples of the world for the purposes of trade. It is true that the traders live, as a rule, almost entirely apart from the natives of the lands to which they go; that in most cases they come in contact with them only for business purposes and in the most limited way; that in the East, especially, they know very little of their language; and that almost invariably they regard exact inquiry into their beliefs, their morals, and their social relations as being altogether outside the region of their interest or duty. It is true also, that the traveler, passing rapidly through a country and unable to speak its language, gets only a superficial view of the life of the people, and consorts entirely with the little communities of his own countrymen. But despite such disabilities, not to mention others, the traveler and the trader freely express their opinion with the fearless confidence of our race. They assure people that missions are a failure, and many believe them without question.

II. There has been a silent but very serious change of opinion in many quarters, which has necessitated looking at the whole question of mis-

* Reprinted from *The Student Volunteer* (British).

sions from a new point of view, and this has in many cases produced a suspicion of the real value of mission work, even where there is not an avowed disbelief in the expediency and duty of sending the Gospel to the heathen. When canons of the Church are found prepared to argue that Mohammedanism is better suited than Christianity to meet the spiritual requirements of races in Africa who are in a low stage of development, it is not altogether surprising that many others should doubt the propriety of sending the Gospel to such people. The belief in the necessity for individual conversion to God resulting from conviction and repentance of sin, and from the revelation of God's grace in Christ through the Holy Spirit, has in many quarters apparently slipped into the background, if it has not been utterly discarded. Where this is the case, enthusiasm for missions can not fail to suffer.

III. Perhaps the most distinctly prevalent form of objection to missions is to be found in the unsettled state of men's minds on the subject of the future state. In the early days of modern missions the appeals of missionary sermons and speeches were frequently occupied with descriptions of the appalling spectacle of the myriads who die without the Gospel in heathen lands, and who were passing away to perdition unsaved and hopeless. The pendulum of opinion has swung far in the other direction in more recent years. Genial optimism has so far affected men's minds that their interest in the salvation of the world seems to have died away. They ask, "Why increase men's responsibility by preaching to them a Gospel which every prepossession and influence of past habit leads them to resent and reject? Why not leave them to the slower yet certain process of natural development, resting assured that God's great purpose of salvation will assuredly be fulfilled in His own time and way?"

THE ANSWER TO OBJECTIONS.

To my mind, the simplest and most complete answer to all such objections is in the plain statement of facts. Knowledge of the facts of mission history is quite sufficient to remove all doubt about the success of missions.

I. The story of what the Gospel has actually accomplished in Greenland, in the West Indies, among the many groups of the South Sea Islands, and in Madagascar, is full of wonders. But the results already achieved in the great lands of the East, tho not so conspicuous as those of the simpler fields, are really more remarkable, when the conditions under which the work has been carried on are realized. This has also been admitted by the people themselves in many vigorous efforts to counteract it.

II. Again the facts of the history of nations and races show how hopeless is the dream of the evolution by natural processes into a condition of permanent and perfect life. That the course of human life is under the control of law is unmistakably evident, but that law is the law of progression to maturity and then decay. Nay, more, the very factors in the character of the race which at one period in their history are a source of strength and progress, become inevitably the means of their decay after they have achieved their growth. The only thing which can arrest the natural process of decay, and make life permanently young and vigorous, is the incoming and influence of some moral or spiritual principle. It will surely not be disputed that there is not, nor has there ever been, a spiritual principle or influence known to the world, at once so elevated,

so simple, so universally effective, as that contained in the Christian revelation. The evidences which may be drawn from the mission-field of the results of the incoming of Christianity to conserve and to renew are very numerous and very impressive.

III. Once more, the facts of individual life suffice very speedily to prove, that if the gracious saving and renewing influences of the Gospel are to prove effectual, it can only be as the result of the conscious action of the individual will. Christian education, Christian environment, Christian influence, constantly sustained, will not suffice to make a man a new creature in Christ Jesus, unless he repents of sin, and seeks and accepts the grace of God in Christ, and yields to the influence of the Divine Spirit.

IV. Lastly, the effects of the world's present moral condition show such lamentable evidence of the working out of the stern law of deterioration and death, that theories of the future state are cast in the shade by the urgency of the need of present regeneration. One thing is clear: God is dishonored here and now by man's sin, and the sin of man is daily leading him further from God, and light, and goodness, each sinner destroying much good and making the path of virtue and godliness more difficult for his neighbors. Christian work becomes, therefore, not a question affecting the future condition of the world and its future relation to God, so much as its present urgent need. If you would have fountains of human life cleansed, if you would have the peoples of the world delivered from the horrible bondage of present corruption, if you would have God glorified in His works, opinions as to the law of God's dealing with men hereafter will have to be subordinated to the duty of taking the Gospel to them here and now. The world is dying in its sin, and only the Gospel of God's grace in Christ can bring to this dying world a healing and vitalizing force sufficient to arrest decay and bring humanity back to the Divine ideal.

BUDDHISM AT HOME AND ABROAD.

American and Asiatic Buddhism may seem much the same in theory, when expounded by skillful apologetes, but the real character and practical results of the doctrines can only be fully seen and studied where they have had full sway for centuries. There the fruits which reveal the true nature of the tree indicate that it is impotent to produce pure, unselfish, and powerful character, however much of truth there may be in it. A correspondent of the New York *Sun* thus writes, in part, of Buddhism as seen in Ceylon:

People who are trying to foist Buddhism on us in the West, are like the *blasé* Roman patricians of the middle empire, who went daft over the Syrian sun cultus, and the jaded French noblesse running after the mesmerist Cagliostro, in the latter days of the ancient regime. A trip to Kandy would do them good. In the vestibule of the Kandy temple—the center of Buddhism—is a series of painted panels representing the condemned in the Buddhist inferno. Woman, as the child bearer and perpetuatrix thereby of human woe, is the chief sufferer. She is cut with knives and axes, sawn asunder, immersed in billows of flame, transfixt on stakes, crucified, torn to pieces by foul birds, eaten of reptiles. Yet there are in London, Berlin, and elsewhere societies composed almost entirely of women for the study and the propagation of the very creed which treats them with such distinguished consideration.

When the Buddhist fad was preternaturally active in Boston some years ago, men and women boasting their enlightenment, and scorning effete theologies, could be seen by the hour poring over the Dhammapada and the Vinaya Pitaka. The run in the library for Max Müller's translations and for Sir Edwin Arnold's versions of Indian poems was unprecedented. Not to know who Siddarta was, or what the Bhagavadgita taught, or what the Tibetan mystery of Buddha reincarnate signified, meant social ostracism. Every now and then you would see in the horse-cars pale-faced spectacled youths studying hard on Sanscrit grammars. In short, Buddhism was in the air; Oriental religion was epidemic, and who might be the next victim of the contagion it was impossible to foretell.

An elderly lady, wealthy, socially prominent, and of large literary attainment, was one of the first to fall under the spell. She was so affected by the claims and injunctions of the new belief, and so convinced of the need of a pure and unadulterated Buddhism, that she determined to import from India a learned pundit who should instruct her and her friends in the esoteric mysteries of Asia. Extensive alterations were ordered in the rear of her house, and in due time a sanctum was built, which would have done honor to Agra. Wednesdays and Saturdays were the appointed days of meeting. If you had strayed into these sacred precincts on these occasions, you would have seen a tall, dark-faced Hindu, with an immense shock of hair, holding forth to a cotery of fifteen or twenty ladies, who listened with rapt attention to every syllable falling from his lips. You might have said that the discourse was rhapsodical, incoherent, even nonsensical at times. But never mind; you are not initiated. The point of view from which one looks at these things affects one's judgment very seriously.

Now we all agree that religion is not for Sundays alone; and we confess with shame that so often among us Christians piety is laid aside on Monday morning. Not so with our Buddhist friend. The new creed was to permeate daily life with its peculiar vigor. Everywhere and in everything it was to receive recognition. On a certain occasion, therefore, when Mrs. — was to give a reception, she decided to show her colors. On the invitations, in the right-hand corner, was engraved the complete symbology of Buddhism, the mystic syllable "Om," the serpents encircling the globe, and much more, which my own slight knowledge of the East could not interpret. Several hundred invitations with the enigmatic characters were sent out, one of which happened to fall into the writer's hands. Curious to know the entire significance of the hieroglyph, I handed it to a friend born in India, versed in the lore of Indian mysticism, reading Sanscrit as English. What was my surprise and horror to learn that the apparently innocent engraving stood for immoralities which would bring the blush of shame to any modest person's face.

Fortunately the Buddhist fad has to a great degree subsided in America, and is not likely to reappear in force.

Rev. William Upcraft writes from Rangoon, Burma, of the "Concrete Buddhism," as seen in its practical outcome as contrasted with its theoretical teachings as to purity and unselfishness exploited in Occidental circles. He says:

Adult Buddhism is in urgent need of strong remedies for internal maladies, rather than the mild excitement of fitful adulation in select circles in

the Occident. Buddhism needs to be rescued from idolatry and its associated evils. Like a nightmare this fearful system sits upon the people, feeding itself on the superstition originated by its own hand. Ability to people this world with malignant spirits, and the world to come with unspeakable horrors, release from which can only be found through priestly office, is a condition from which Buddhism needs to be rescued. From polyandry and the moral obtuseness implied in that condition, from polygamy and the oppression of woman involved in such relations, a like rescue is desirable. From the narrowness of mind, the darkness of heart, and moral inertia in which lying has become a habit, the tolerance of its followers a cloak for the defects of its priesthood, and the temple courts the resorts of gamblers and opium-smokers, Buddhism urgently needs a rescue.

Where is the Buddhist conscience in respect to the ill-treatment of animals? Across the hills in Western China one meets with long trains of pack animals, whose raw and fretted backs are a source of constant pain to the creatures, and shame to the men who can stand by in criminal indifference to the suffering from which the burden bearers find no relief because there is no voice to plead for them. Why is Buddha dumb?

The condition of the women, too, in this land is not a poem. There are evils so well known that recitation of them is wearisome, and it has been reserved for white women from across the seas to voice the need and find a remedy. Again, why is Buddha dumb? There are starving thousands, there are weak and crippled tens of thousands, and crowds of others just as needy to be found in the swarming cities and hamlets of China—and Buddha has been silent save in the drawing-rooms of the West.

ISLAM AND CHRISTIANITY IN MALAYSIA.

An important statement concerning "The Spread of Islam in the Dutch Indies" appears in a recent number of the *Malaysia Message*, laying on the Dutch government much of the responsibility for the gathering of converts for the Crescent in their colonies. The report says in part:

By far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago it has gained since the Dutch took possession of those regions. In Sumatra, it is true, Achin and Menangkabau had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the majority of the people were still heathen when the Dutch took possession of them, and to the islands of Borneo and Celebes Mohammedanism has crept in the time of the Dutch government. At present on Java almost the whole population is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. In Sumatra about one-fourth are still heathen. In Borneo and in the Celebes perhaps one-half—but wherever in Dutch India a heathen population is in contact with Mohammedans, Mohammedanism is advancing steadily. Even the official government reports state the progress of Mohammedanism in the Battak country and Telambang, in Sumatra, in West and Southeast Borneo, in Menado, Celebes, and in Ternate, Tidore, Bachan, and several other places.

That it is really the Dutch government itself which spreads and forwards Mohammedanism is clearly shown in the Battak country in Suma-

tra. The people of the Battakland have been for centuries not only in contact with the Mohammedan Malays, but several times they have been attacked, and a large portion of their land has been quite desolated by the Malays, in order to win the Battaks for Islam. But all was in vain; the Battaks kept firmly to their heathen creed until, about forty years ago, they became subjects of the Dutch government. Now almost the whole of them, as far as the Dutch government extends, have become Mohammedan, whilst hardly a Mohammedan is to be found beyond the borders of the colony. The Mohammedans of Sumatra themselves believe that Allah has given the rule to the Dutch in order that all heathen nations may be made Mohammedan. Many heathen in Sumatra are quite amazed when told that the Dutch are not Mohammedans; so much is the Dutch government and Mohammedanism one and the same thing to them.*

The Dutch can not live in Malaysia without a Mohammedan appendix of lower officers, as clerks, policemen, interpreters, and tradesmen. The Malay language being (outside Java) the language of the government, and being spoken by Mohammedans only, is one of the most powerful agents of Mohammedanism. Wherever the Dutch government is established, everybody that has anything to do with it, either in court or trade, is compelled to learn the Malay language, and very seldom any one has learnt Malay without becoming Mohammedan at the same time. Very soon, therefore, all the native men of influence, become Mohammedans, and then before long the other people follow them. There are few Mohammedan missionaries in Malaysia, but the Moslems, being zealous in fulfilling their religious duties, and very ardent to propagate their creed, all of them do the work of missionaries, especially the so-called hadjis, whose number increases year by year, on account of the passage to Mecca by steamer being now very cheap and easy. In 1875 there were no less than 5,600 hadjis (pilgrims) from Malaysia.

In corroboration of and in contrast to this is an article in *North Africa*, by Dr. A. Schreiber, Sec. of the Rhenish Mission, describing work among the Mohammedans of Sumatra. He says in part:

In Sumatra the Battak people surrounded by two fanatical Mohammedan nations, the Achinese and the Malays, were almost sure to be swallowed up by them. But things have altered very much since the work of Christian missions was begun among the Battaks about forty years ago. This was done under especially favorable circumstances. There had been a very fanatical sect among the Mohammedans of the Bovenlande of Padang, called the Padries, who had driven the Malays into the holy war against all their heathen neighbors, especially against the Battaks, whose country was laid waste and depopulated to an enormous extent. For this reason some of the Battaks asked for Christian teaching, and welcomed the missionaries when they began their work among the Battaks of Angkola and Sipirok.

It soon became clear that the heathen belief could by no means stand against the double attack of Islam and the Christian faith; it was giving way very quickly as far as the influence of the Dutch government reached. In some districts heathenism disappeared in a few years. But by far the greater part decided for Islam and not for the Gospel. What all the

* The Dutch may not wilfully propagate Mohammedanism, tho there are some infatuated men among them who, blinded by their hatred against Christianity, really and openly wish good speed to the Crescent.

fanaticism of the Padries had been unable to do was done by the steady influence of the Dutch government.

The missionaries wisely preferred to begin their work as far as possible in those parts of the land where the Dutch government had not yet come, and where the people were still heathen. The result has justified their doing so, since they have been enabled to Christianize one very important region, the valley of Silindung, with a population of about 15,000 souls. In other parts of the country, where they had to work under the influence of the Dutch government, they found the increase of Islam too strong for them, and only a small portion of the population accepted the Gospel.

For almost the first thirty years everyone that embraced the Mohammedan faith was considered lost to Christianity, altho there had been exceptional cases in which converts had been won from Islam. But during the last few years things have altered very much in this respect; I do not know if there is any other part of the mission field, with the exception of some parts of Java, where at present such large numbers of Mohammedans have been won for Christ, as among the Battaks of Sunatra.

Several causes have worked together to bring about this happy change. It made a deep impression upon the whole people, that the entire valley of Silindung became Christian, where till recently the only change in religious matters had been their conversion to Islam. But perhaps the behavior of the Christian Battaks, living in the midst of the Mohammedans, has had a still greater influence. The people had been accustomed to have all the same religion, and when most of them had embraced Islam, and only a small portion had become Christians, it was quite natural that the Mohammedans considered it their duty to do all in their power to win the Christians over to their faith. They expected with certainty, that the Christians could not withstand their endeavors, because they had all the important chiefs, who are at the same time the judges, on their side in the struggle. But after a time they found that the Christians, however small their number, stood their ground, and showed not the slightest inclination to change their religion for Islam; nay, even more, they were obliged to confess that the Christians knew a great deal more about their new faith than they did themselves, because Battak Mohammedans do not understand Arabic, and get a very poor religious nourishment out of the Arabic Koran. Besides, it must be difficult for a people that were accustomed to pray in their own mother tongue to their former gods, to be compelled, as Mohammedans, to pray in a quite unknown and unintelligible tongue, not knowing the meaning of what they say. The Christians were much better off, being allowed to pray in their own language.

During the last five or six years a great number of Mohammedans have expressed their wish to become Christians, and have come under the instruction of the missionaries and their native helpers. Their number amounted every year to several hundreds, and at present there are more than 500 of them under the care of the Rev. Schütz, of Bungabandar. Nor is that all. There is a vast tract of country east of Sapiro, stretching to the Straits of Malacca, called the Padang Bolak ("the wide lowland"), which I had considered as wholly lost and gone over to Islam. But I thought it well to make at least a trial, and to send a native evangelist, Markus Siregar, to visit the district, and to preach

the Gospel in all the scattered villages and the valleys of the Padang Bolak. This he did for several years with great zeal and perseverance, and altho he encountered much resistance from the "hadjis" (Mecca pilgrims), he found many willing ears to listen to what he told them. Thus we were encouraged to send a European missionary there, and the Rev. Irle went in 1888, and settled in a place called Sipiongot. He had for his assistants four trained native teachers and evangelists, among them Markus. Mr. Irle has been cautious in receiving people into the church, keeping them generally for several years under instruction, before he baptizes them; but, notwithstanding, he had at the end of 1894, 338 baptized, and more than 500 that wished to be, by far the greater part of whom had been formerly Mohammedans. These people are scattered over a very wide area, and are living in a great number of villages. In some of the villages, where formerly Islam was predominant, it has been expelled altogether, so that the hadjis and the Moslems have disappeared.

There are two peculiar yet hopeful signs for the future of this work. There has been a very great number of the chiefs that have embraced Christianity, among them some of the very first men in the country; and besides, new calls for the Gospel are constantly coming from distant parts of the country, so that the missionary says he ought to have at least twice as many assistants, in order to be able to supply all the wants of his district.

The greatest struggle in our Battak mission is now going on round Lake Toba, where we have planted ten mission stations within the last fifteen years, among a population of about 150,000 souls, almost all still heathen, with only a few that have become Mohammedans during their stay in Delhi or Assahan, on the east coast of Sumatra. Altho the country is now under Dutch rule and influence, we hope that by far the greater part of that vast population will be won for Christ. Altogether we have (1896) at work now among the Battaks twenty-four European missionaries, besides five single ladies, and more than 150 native trained assistants, of whom nineteen are ordained. The number of our Battak Christians amounts to 31,000, besides 6,600 adherents.

MEDICAL MISSIONS TO THE AFGHANS.*

BY T. L. PENNELL, M.D., BANNER, PUNJAB, INDIA.

Afghanistan is one of those benighted countries where the herald of the Gospel has hitherto found his entrance barred. As far as we know, the Gospel has never been publicly proclaimed within its borders. True, some thirty-five years ago the clergyman and traveler Wolfe visited Cabul and preacht in the Armenian church there, and some fifteen years ago the native pastor of Peshawar visited the same place and ministered for a few days to the few Armenian Christians in the city; but since then harder times have come, and the Armenians, tho able to get work under the amir, and free from persecution so long as they keep quiet, yet are unable to conduct public worship, and their small church has been destroyed.

The present amir is an astute ruler, and thoroughly comprehends

* Condensd from *Mercy and Truth*.

the character of the people whom he has to govern, and to what an extent they are ruled by blind religious passion; and, tho probably himself broad-minded and caring more for the affairs and pleasures of the world than the arguments and phantasies of his religion, yet he realizes the necessity of appearing a devout Moslem in the public eye, and visits with no slight punishment any tendency toward heresy or schism from the state religion. There is little reason to suppose that a convert in Afghanistan would be able to make his change of religion known and yet save his life.

The priesthood in Afghanistan are almost the only people in the country possess of any learning, and have been accustomed from countless generations to be the trusted advisers of chiefs and people in matters temporal as well as spiritual. They have thus attained a tremendous influence, and would scarcely favor any leanings toward a new religion, which would take away their livelihood and their name. Thus these priests, or mullahs, are nearly everywhere our most bitter and rancorous opponents, and not infrequently succeed in stirring up enmity against us and our work where the people were originally and naturally friendly disposed.

Another prominent feature of the people is their division into tribes, which are constantly at war with each other. It has been aptly said that the Afghans are never at peace except when they are at war, for in the face of a common enemy or invader the tribal feuds are dropt, and the bitterest of foes fight shoulder to shoulder till the common danger is averted. Then they again, with unquencht avidity, take up the cudgels against each other.

Nor does this strife end at the tribe, for within that tribe, as in Israel of old, are many distinct families or sections, each with its own grievances and bloodscore against its neighbor; and within the family too often the house is divided against the house, and a man's foes are those of his own household. I have frequently been in a village where my host could not accompany me at night to a different section of the same village, but at every few streets it has been necessary to take a new guide resident in that neighborhood, as all regard a man of a different part of the same village, visiting their street at night, as necessarily doing so for sinister purposes. Only a few days ago I was visited by an influential priest from over the border, and, in addition to the Koran under his arm, he had his rifle and a well-filled cartridge belt, a revolver in his waistband, and a short sword dangling by his side; and when I remarkt on the incongruity of his accoutrement, he said, "Oh, but these things are necessary in our country; there are few houses here which have not their own blood feud."

It can be well understood what an advantage a medical mission has among these people over any other, and no more forcible proof could be given of it than a visit to our hospital. Afghanistan is entirely devoid of anything worthy of the name of surgical or medical treatment, and consequently the area from which we draw our patients has practically no boundary whatever on the west; and we may say with thankfulness to God that the mission hospital is a household word in nearly every village and hamlet for a hundred miles around.

The only check on the numbers coming to us is the obligation under which they are laid of listening to the preaching of the Gospel which precedes the giving of medicine, an unwelcome obligation which undoubt-

edly largely keeps down the number of those availing themselves of medical relief. Still the daily number of out-patients is seldom below a hundred, and frequently rises to nearly two hundred, and often the worst cases are brought from the more distant parts of the district.

We have gradually increased our beds, till now we have thirty-one, yet not only are these all full with (mostly) operation cases, but many others, urgently requiring in-patient treatment, are kept outside. *We feel the want of trained nurses most acutely*; most of the patients have either brother or father or wife to attend them, and he or she will sleep on the floor beside the bed of their sick relation, and attend to their wants in a rough but kindly way; but the greasy garments and long unwashed skin of this dilettante nurse send many a misgiving to the heart of the surgeon, especially when he is seen to have bound some very old and dirty rags from his own person round the dressings of an aseptic joint case to make it lie more softly. Yet to dispense with these willing but uncouth, unwashed, and often blundering helpers is quite impossible, as most of the patients would refuse to stop without their friends to care for and guard them.

The same ward illustrates the geographical extent of our work, for six men come from five different tribes, and beyond the British border they could not come into such intimate contact without carrying out designs on each other's lives and effects. When they return to their homes far and near, they will recount to their fellow-villagers, not only the benefits, the health, the kindness, received in the hospital, but a more or less intelligible account of the Gospel they have heard preached during their time of sickness; and Christianity, instead of being associated in the minds of the hearers with heresy and strife, will be looked on as the motive of the love displayed on them, and prejudices will first be mitigated, then softened, and finally dispelled before the purity of Christian light and love. Thus many a time has it been our experience that the presence of an old in-patient has made all the difference in the reception we have received at a village; instead of being turned away or warned off with angry looks or blank defiance, we have been welcomed as their friends, and all the Gospel we have spoken has been received with respect and attention.

The area of Afghanistan is about 20,000 square miles, and its population numbers about four million. At present the only means of reaching them is by medical missions on the border, and by the distribution of portions of the Bible and tracts which have been translated into Pashtu or Afghani. Abdur Rahman, the present amir, holds an important strategic position as ruler of the mountainous country lying between Russian Turkestan and the northwestern frontier of India. He is also a man of influence in the Mohammedan world, and his attitude in the Indian frontier wars has been of no small importance.

As a race the Afghans are handsome and athletic, often with fair complexion and flowing beard. They are brave and warlike, hardy and lawless. While apparently frank and generous, they are really unscrupulous, treacherous, passionate, and cruel. Sobriety and hardiness characterize the people as a whole, but deep and degrading debauchery too often marks the upper classes. Sir H. Edwards sums up their character by saying, "Nothing is finer than their physique or worse than their morals."

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Uprising of Student Volunteers.

It is not our intention to give a report of the Third International Convention of the Student Volunteer Movement for Foreign Missions, but rather to review the movement in the light of the additional information and inspiration of that assembly. It is scarcely necessary even to outline its history and present status.

When, a century ago, William Carey said his "business was missions," and he "carried on shoemaking to pay expenses," the highway to the mission fields was not yet cast up, and the fields themselves were not so much as mapped out. But within the century, practically speaking, the whole world was thrown open to the missionary enterprise. The Church's prayer for open doors was answered.

Two problems, at the close of the first century of foreign missionary effort, faced the Church: where to find the men and where to find the money to develop these great providential opportunities. Work abroad had grown into great dimensions, which demanded a far larger force of missionaries than was forthcoming. Two causes among others superinduced the lack of agents. (1.) For some decades the Christian world had experienced unwonted development of commercial and other enterprises, and the opportunities for the accumulation of wealth attracted the most promising of the youth of the land, so that candidates even for the ministry were found in insufficient numbers from the best-trained graduates of the institutions of learning. (2.) The Church had not systematically set itself to the special training of men for foreign mission

service, so that fifteen years ago not only the supply of agents for foreign service was limited and haphazard, but the call for men was spasmodic, and generally on very short notice. There were no conditions that turned the minds of young men and women just entering upon their life-work to the foreign mission service, nor was there any security of ultimate employment in it if they did consider it, for there was little law of selection by the societies beyond a sort of "catch-as-catch-can," within a few months, as the demand arose. This slipshod manner of securing agents left the societies often without the men when needed, and not infrequently compelled them to take those of poorer furnishing than the case required.

It is a remarkable fact that the attempt to regulate this entire supply, and to initiate any system on which it could be operated, did not arise either in the missionary organizations as such, nor in the colleges and theological seminaries, nor within any established ecclesiastical organizations, but like the missionary movement under Carey and that under Judson and his associates, was inaugurated by individuals at Mt. Hermon, Mass., in the summer of 1886, and was not organized till 1888, since when it has been known as the Student Volunteer Movement for Foreign Missions. It is distinctively a missionary society, finding its field among the Christian students of the higher institutions of learning, among whom it seeks to create and maintain an intelligent and active interest in foreign missions, to enroll a sufficient number of students who may volunteer for service to meet the demands of the missionary

boards, to aid such intending missionaries to prepare for foreign service, and yet further to awaken and deepen the sense of responsibility of all other Christians toward foreign missions.

Its field is definite, its object is definite. Its results have been marked. It has touched eight hundred and thirty-nine of the institutions of learning, and enrolls at the present time about four thousand men and women who purpose to enter foreign missionary service if permitted by their providential opportunity. Not all of these will go abroad; some will be let by Providence. Not all would be accepted by the boards, but the number of students who are expecting to become missionaries now in the colleges is five times as great, and in the seminaries is over two times as great as it was before the movement started. It does not follow, of course, that the whole of this increase of personal candidacy is to be attributed to this movement, but the larger part of it doubtless is. Of those who have been enrolled on the list of Volunteers by this movement at the close of the year 1897, 1,173 are known to have gone to the mission field under the direction of forty-six missionary societies, employed in fifty-three countries in various parts of the world.

It would be impossible to make such analysis as would show what number of missionaries would have been drawn from these institutions within the same ten years irrespective of this movement. The growth of the demands of the foreign missions for men and women and other collateral causes, would doubtless have made the number larger than that of any preceding decade; but after all this has been deducted, there still is a large residuum attributable to the activities of this organization. It must also be borne in mind that this movement

augmented the supply quite beyond the demand of the missionary societies, while before the supply was not equal to the demand.

The activity of the officers of the society as recruiting agents was naturally open to the charge that they pointed a way which they themselves did not go. That could, at any time, scarcely have been more than a cavil, but even the cavil has been abundantly met in the statement that of twenty-six different volunteers who have been traveling secretaries or members of the executive committee within its history, including those now in office, fourteen have sailed for foreign fields, four are under appointment to sail within eight months, and three have applied to the boards and are temporarily employed by these boards at home, and the remaining five are still preparing themselves for foreign service.

Besides increasing the number of candidates from which the boards might select, there is no doubt this movement is entitled to credit for an improvement in the average quality of missionary applicants, through the introduction among the students of classes for systematic study of missions, which have grown within four years from thirty to 267, having a present enrollment of 2,361 students; the placing of \$20,000 worth of missionary literature in these institutions, besides which there has been a training in giving, which has augmented the missionary contributions in the colleges and seminaries from \$5,000 to \$40,000. What the influence has been on those who have gone out from these institutions of learning who remain at home, in giving them an intelligent interest in foreign missions, it is impossible to estimate. Altogether the Church has to face the fact that to-day she has both open doors and a volun-

teer force of trained recruits, which, if not equal to the opportunities abroad, is at least far and away ahead of the financial ability of the boards to move to the front, and a force which can be indefinitely increased by still further aggressive action of the Movement among 10,000 theological students on this continent, 25,000 active members in the College Young Men's Christian Associations, and over 10,000 active members in the College Young Women's Christian Associations, not more than one in fifteen of whom has yet been brought into relation with this organized effort to enroll volunteers or with this training in mission classes.

Of the Third International Convention there is little need to speak, since it has been so extensively reported through both the secular and religious press of the country. There were present registered as delegates, 1717; college presidents and professors, 106; returned missionaries, 89; secretaries of foreign missionary boards, 83; representatives of the religious press and other organizations, 219; making a total of 2,214 delegates and guests. Such a body of mature young men and young women, assembled with such serious purpose, was of itself worth traveling far to see.

Such a vast assembly magnetized itself, but the mental training of the schools showed in the self-control of the body, even when the suppress enthusiasm, under the inspiration of magnetic orators, seemed to render it impossible to avoid an outburst of applause. Not all of those present, we assume, were specifically enrolled as volunteers, but it would seem difficult that any should return from that convention without seriously asking what was his individual duty in regard to enrollment for service.

It was enough to "high-spirit" the Church at large when, at the

closing meeting, sixty-two students present indicated their expectation to go to foreign service before the year closes; about one-third of them were women, 5 were traveling secretaries of the Volunteer movement, 24 of the number were expecting to go to China, 13 to India, 6 to Africa, 5 to South America, and others to Mexico, Bulgaria, Arabia, Japan, and Korea.

It may be an open question whether the greatest good is had by so large a convention of students. Might a smaller number, more thoroughly sifted, be handled with a higher degree of ultimate influence, and allow a much larger attendance of the public interested in missions? Gray's Armory was crowded to its capacity by the members and guests of this convention, to the exclusion of multitudes who would have been benefited by the proceedings. On the other hand, there was a splendid influence and suggestiveness from the great numbers officially connected with the convention. The secular local press gave large circulation in the city of Cleveland to the bulk of good things said and done. The *Cleveland Leader* pointed out the apologetic value of such an assembly. It snift at the suggestion that the Bible is losing its hold upon the educated men and women of the times, "in the presence of this great body of young searchers for knowledge and wisdom, trying to stand in the foremost ranks of the world's devotees of learning, filled with the enthusiasm of youth and subject, as other men and women of their years, to youth's love of change and friendliness to all that is new and untried, standing by the religion of Christ, not as a matter of form, with cold hearts, but as ardent champions of the faith they profess." It called attention to the effect such an object lesson must have upon the

youth of a country in which education and learning enjoy such prestige as in the United States. It declared that the effect must be to "confirm in their religious principles many wavering believers, to shake skeptics, and arouse the indifferent to the demands of religion, when it could thus sway the minds and shape the lives of many thousands of enthusiastic students." It pointed out, besides, that the influence of this Student Movement in the colleges must be to furnish a strong defense against misconduct and misfortune in the trying days of youth. It said: "Before the world this great league of students in the service of the Christian religion stands as an impressive witness to the power of the Bible and the churches in the institutions of learning, which are often confidently claimed by skeptics as strongholds of unbelief."

The extension of this movement into other lands demands special mention. Within the last nine years it has been organized in most of the countries of western Europe, in South Africa, in Australasia, China, India, and Ceylon, not only national organizations being developed, but the incipient organization of a World's Federation of Christian Students having been completed. Mr. Thornton, the delegate from the Student Volunteers of Great Britain, reported that in England they number 1,640, of whom 1,000 are making a systematic study of missions in course, more of these Volunteers being found in the medical than in the theological colleges.

The Next Problem.

There is simply no other way but that the great missionary force organized and trained, and yet to be trained through the great Student Volunteer Movement, must be moved to the front. The churches

may not have created the condition, but it has become a part of their environment, as it is an outgrowth of the long and patient, tho irregular, development of the missionary impulse in the churches themselves. The movement puts them face to face with a new condition. The men are wanted abroad; the men are ready to go. To turn them back in the face of the storm of energy out of which they have come to stand at the door of the missionary societies, is not only to fail to meet emergencies abroad, but to create a new emergency at home. If they are turned back the paralysis of their enthusiasm must needs be very great, and the reaction must tell on the missionary zeal of the churches themselves.

The Student Volunteers stand ready to do their part in grappling with this problem. It is proposed: I. That they inaugurate a system of vacation "campaigning," by which the enrolled Volunteers shall be systematically directed for the spread of missionary intelligence among the young people's organizations of the Church, and thus the forces be brought up to the standard-bearers, and not the leaders relegated back to the forces. It is very easy to see that this scheme needs the same masterful direction that has, up to date, been given to every other activity of this Movement. It must not be done without the cooperation of the local pastors in every case. It ought not to be done except under some joint central administration of the missionary societies and the officers of the movement. Anticipating some infelicities and excrescences, it seems entirely within the compass of this general leadership to develop it into at least a temporary subsidiary force for the advocacy of missions.

II. It is also proposed that men and women who are deterred from

appointment because of the lack of funds, shall seek, among friends and others, to raise a sum of money sufficient to place them on the field.

(1.) But no such persons should be allowed to thus solicit aid from their relatives or churches until in every case they have become approved candidates of the society into whose field they are to be sent.

(2.) It is equally important that the amount of money which is necessary for advancing them to the front shall in each case be well determined. There are demands for men and women in places where only enough money to pay for their outgoing is needed. In other cases this must be supplemented by enough to provide for their housing and other contingent expenses. In still other cases even this is not enough, but the *annual* cost of their salary and equipment must be provided for. In many cases the placing of a new man on the field involves expenditures for school-houses, hospitals, teachers, preachers, and what not, rendering it, on the average, necessary to furnish an amount equal at least to twice that of the personal support of the missionary. Perhaps, from a very rough estimate, it might be said that the support of a successful missionary should not be put down at less than \$2,000 a year, where it is needful to supply the full cost of the work. It can be readily seen that the integers of this sum must vary with the conditions of the several societies and their treasuries, and the endless variety of the providential niches to be filled on the several fields. There should, therefore, be no loose work, by even accepted candidates, in determining what amount of money is necessary to send them forward.

(3.) It is also important that all these proposed supplemental sums shall be raised by methods so restricted

that no part of the same shall be got from sources which already supply the current income of the societies. It must be extra and entirely supplemental to existing income of the societies. (4.) It is probable that a careful oversight of this department may require an increase in the administrative force both of the movement and of the missionary societies; but if it is to go on with any considerable momentum, it will be absolutely necessary that it come under intelligent and wise direction.

In suggesting all this there is not the slightest intention to intimate that the enthusiasm and conviction out of which the proposal has sprung should receive the slightest check. In truth, some of the missionary societies have already, themselves, taken the initiative, and have sought to localize the support of missionaries with individual churches, while, in some instances, the candidates themselves have been so situated that they could tender their services to the missionary societies, meeting all of their own personal expenses, as is the case with a large number in the service of the Church of England Missionary Society, and with individuals from America now scattered over many fields. The Church of England Missionary Society reports 59 such "honorary" missionaries, besides 19 that are partly "honorary." It has also 225 missionaries supported by special gifts from individuals, bands of friends, parishes, and the like. Doubtless among the churches of America quite a number of "honorary" missionaries could be thus enrolled, especially for a limited term of years.

III. Still another and, perhaps, more radical proposition toward mobilizing this force, is that the societies generally should follow the example of the Church Missionary

Society in itself, taking the responsibility of leadership in sending these applicants forward. The principle and the results from its application in the case of the Church Missionary Society, was forcibly set forth by Mr. Douglas Thornton, secretary of the Student Volunteer Movement in Great Britain, who was delegated by them to the convention in Cleveland. In the year 1887 that society adopted the policy of refusing no candidates on financial grounds. Up to that time it had sent out 900 missionaries; in the ten years since it has added nearly 700 to the roll. Even after deducting deaths and retirements, the ordained missionaries have in ten years increased from 247 to 376; the laymen from 40 to 110; the women, not including wives, from 22 to 244; total from 309 to 730. The report of that society shows astonishing increase in particular fields within the last decade: In West Africa, from 11 to 44; in Eastern Equatorial Africa, from 26 to 83; in the Mohammedan lands (Egypt, Palestine, and Persia), from 17 to 77; in India, from 133 to 244; in China, from 30 to 111; in Japan, from 14 to 63. The native agency has been correspondingly advanced from bishops, 1 to 2; clergy, 255 to 341; agents, male and female, from 3,505 to 5,319; mission stations, from 260 to 483; mission fields, from 29 to 31. The increase in the number of offers for service was from 82 in 1887 to 200 in 1897. The acceptances in 1887, 34; in 1897, 156. In 1809 the society enrolled 5 European laborers. It sent out during the next ten years, 46; the following ten years, 86; the next following, 144; the next, 119; the next, 154; the next, 187; and the next (1889), 265. In the eight years following they sent out 600. In 1889 they enrolled a force of Europeans on the field of 310; in 1897 they enrolled 720.

If it required large "faith" to

adopt this policy, certainly it has been accompanied with corresponding increase in income of the society, as will be seen from the following statements of advance by decades in the March number of the *Church Missionary Intelligencer* for the current year. In 1887 its total income "for use," as stated by Mr. Thornton, was £207,793; in 1897, it was £297,626; in 1887 (general), £207,745; 1897, £237,268. The Appropriated [Trust] Funds in 1897 were £59,937; in income from Gleaner's Unions advanced from £48 to £419; the special funds from £26,846 to £43,769. This was not available for ordinary purposes. The Trust Funds included receipts from two special funds.

It would scarcely be fair to attribute all this advance to the inspiration gained by the adoption of this "Faith" policy, for it is quite certain that it was seconded by extraordinary efforts to increase organized operations in the churches at home. A great and special rally was made to increase the missionary energy of the churches by what is known as the T. Y. E., or Three Years' Enterprise, which resulted in a great advance in the number of missionary unions and bands, the aggregate advance of which, including 730 Gleaner's Union branches, was from 2 unions in 1887 to 894 in 1897. A special corresponding cause and result was the great increase in the dissemination of information through missionary periodicals. In ten years the *Church Missionary Intelligencer* advanced its circulation from 25,843 to 48,800; the *Gleaner* from 402,816 to 882,000; the *Children's World* from 346,272 to 612,000; the *Quarterly Paper* had advanced from 77,343 to 80,000; *A Quarterly Token* from 751,000 to 874,000. The enormous aggregate of over 3,000,000 copies of periodicals has been reached! It appears thus to have

been a general advance in faith and works which justified the continuance of this policy.

While this entire advance is not to be attributed to this zealous policy, because it is reasonable to suppose that some large increase would have been made had no such policy been declared, it must be conceded that a large increment of this advance can be accounted for only as a result of the adoption of this policy, tho it is not quite certain that the policy has past yet an experimental state.

The challenge is boldly made to the Christian churches to at least give such a policy a fair trial. If all these men and women of the Student Volunteer forces, as well as those coming from other sources, qualified so as to warrant acceptance of the boards, shall be sent to the fields, trusting to the churches, and with great faith in God, it is possible that this plan or policy may furnish the solution of what we have designated "The next Problem," which is scarcely the next, but the impending one. We must go forward or die in the trenches!

Bishop Dudley's word at the convention is but an oracular utterance sustained by history: "The principle of foreign missions is the principle that has determined the course of human history and progress. Every man whom Christ called to be an apostle thought that he had already made other arrangements for his life-work." Bishop Baldwin, of the Province of Ontario, formulated the spirit of consecration for this work in, "God wants the man who has come to the end of himself," and young Brother Volunteer Brockman flung the leader's banner to the breeze with the bugle call, "If the Lord calls, and the Boards can not send you, He will raise up someone to provide the means, and, if not, the *ravens* are not all dead yet."

The Second Great Requisite.

BY THE REV. CHARLES B. CHAPIN,
D.D., NEW YORK.

There are two great requisites in the matter of the evangelization of the world.

The first one the Editor-in-chief has been calling attention to in a recent series of articles in *THE MISSIONARY REVIEW*. Very clearly and forcibly has he been pointing out, both by precept and illustration, the supremely important place the Holy Spirit occupies in missions, and the crying need of the Church to receive more of God's Spirit, that it may become a truly missionary Church.

One is reminded by these articles of an incident told in connection with Bishop Simpson, of the M. E. Church. Some years ago the bishop was preaching in Memorial Hall, London. After speaking for half an hour very quietly, without gesticulation or uplifting of his voice, he began to picture the Son of God bearing our sins in His own body on the tree. Then, as if Himself laden with an immeasurable burden, he stopt, and rising to his full height, he seemed to throw it from him, crying: "How far? As far as the East is from the West, so far hath He removed our transgressions from us."

The effect upon the congregation was electrical. As if moved by an irresistible impulse, all rose, remained standing for a second or two, and then all sank back into their seats. A professor of elocution, who was present, and who had come to criticise, was afterward askt by a friend what he thought of the bishop's elocution.

"Elocution?" said he: "that man doesn't want elocution, he's got the Holy Ghost!"

Equally true is it of a Church. If it has the Holy Ghost, there will be no need of constant appeals to give,

or go, or send. And the Spirit-filled believer is from the very nature of the case an enthusiast in missions.

But there is a second great requisite, coming, indeed, after the first, but almost equal to it in importance, *i. e.*, information.

Dean Vaughan has well said: "Know and you will feel. Know and you will pray. Know and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house. Facts are the fuel which feeds the fire of missions."

Why are so many professing Christians indifferent to and, in some cases, antagonistic toward foreign missions? Largely because they do not know about them, for information always leads to interest. This is our first proposition, and it needs no further enlargement. It is almost a self-evident one.

Our second proposition is that such widespread ignorance as exists in the Church to-day is a disgrace. Sometime since a young missionary asked a good-sized audience to indicate by uplifted hands how many missionary books had been read by them. He started with some twenty or more, and not a single hand was raised. Then coming down by successive questions to two books in number, only two or three raised their hands, as we remember the occasion.

What a commentary upon the religious intelligence, or ignorance rather, of that audience! Not one among them but would have been ashamed to acknowledge a similar ignorance of the history of his own land. But *the one work* of God's Church is to bring the world to Jesus and Jesus to the world. It is a crying shame, therefore, that the majority of God's children are almost altogether ignorant of the

history of this one great work from the times of the apostles until our own.

Our third and last proposition relates to the manner of increasing this information. And here the writer can speak from some experience. At the suggestion, he believes, of the Holy Spirit, there came into his mind a very simple method that for three years has worked so well in his own church that he feels constrained to pass it along to others; for it has past its tentative stage, and is a work that has come to stay. And it is especially adapted to young Christians, for it is almost impossible to interest in missions older believers who have never been trained in a foreign missionary atmosphere. Briefly stated, it is to secure a good missionary library, and to see to it that it is read; but this latter is not always easy.

An excellent missionary library was purchased from the proceeds of a missionary stereopticon lecture on China, the slides and much of the information of which were secured in the Presbyterian Board rooms, now at 156 Fifth Avenue, New York.

Then the question was how to get the books read. A "missionary reading club" was suggested, to consist of all who were willing to pledge themselves to read fifteen minutes a day, not counting Sundays and no making up of lost days. Then at the end of the month a roll of honor was to be posted on the Christian Endeavor bulletin board, containing the names of those who had not mist a day in the reading, and at the end of the reading year (from October to May, inclusive) another roll of honor for the entire year. The only officer of the club was to be a librarian, herself an enthusiast on missions, who would not only keep an account of the books taken, but also continually try to increase the membership of

the club. These suggestions were heartily adopted at once by some twenty-five or thirty young people, and the club, now in its third year, is more prosperous than it has ever been before.

The writer has always taken the strong ground with his young people that fifteen minutes a day is little enough to devote to a study of the one supreme work of God's Church in the world, and that this time can be found or made, if there is first a willing mind. One can always find time for what he is bent on doing.

A few words in closing as to the results already achieved, and, perhaps, they can best be expressed in numerical order. 1. *The books are read.* At one time, when the library consisted of some fifty books, the writer went to it for reference, and he found four of the fifty books in, the remainder all being out. 2. *The library has grown.* Nearly thirty new books have been added since it was started, and there is a constant demand for more. 3. *The missionary interest has constantly increased.* The Christian Endeavor Society, at its own

suggestion, now has a monthly missionary meeting, as the young people feel that they can not wait for the bi-monthly meeting provided for in the Christian Endeavor prayer-meeting topic book. And these missionary meetings are the fullest and the best meetings of the month. Then frequently in the other meetings, telling missionary illustrations are given by the speakers. 4. *A willingness to give.* It is, of course, found that the gifts to missions become more spontaneous. 5. *A willingness to go.* Already two have definitely decided to go as missionaries, if the way shall open, and there are others who would come to such a decision did their circumstances and qualifications permit. 6. And lastly, *the promise of missionary churches in the future* for wherever these young people will go, they will carry with them their missionary enthusiasm, and the contagion can not but spread to their churches and their children!

If such a simple method as the above, perhaps changed in some respects to suit changed conditions, were universally adopted, the missionary problem would be solved, for the coming generation of givers and workers would be a missionary generation.



THE CLIFTON SPRINGS SANITARIUM, NEW YORK.

International Missionary Union.

The International Missionary Union will hold its fifteenth annual meeting at Clifton Springs, N. Y., June 8-14. The editor of the Chinese *Recorder* says: "Every missionary on a furlough to the United States ought to make it a point to attend one of the annual meetings held every June at Clifton Springs, N. Y. More can be learned about practical missionary work all over the world by a week at these gath-

time through the kindness of Henry Foster, M. D., the founder of the great missionary remedial institution at Clifton Springs, it has met there substantially as his guest. Foreign missionaries of any Evangelical denomination, whether now in service, expecting to return to their fields, or retired from their official connection with the boards, receive gratuitous entertainment. No invitations are sent to missionaries to attend these meetings, only a simple notification through the



THE TABERNACLE AT CLIFTON SPRINGS.

erings than in any other way known to us. The friendships formed and the interchanges of prayers are among the incidental blessings of these opportunities. No one has any axes to grind, and it isn't often that hobby-horses are allowed the freedom of the rostrum, and then they are speedily turned out to graze."

This Union was organized at Niagara Falls, Canada, in 1884, and met there again in 1885, in the Thousand Islands in 1886-7, in 1888 in Bridgeton, N. J., and in 1889 at Binghamton, N. Y. Since that

press and by circular when their addresses are known. It is very necessary that missionaries proposing to attend this meeting shall communicate with Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y.

We present a cut of the main building of Dr. Foster's sanitarium, and also one of the ornate and commodious Tabernacle, erected by him for the special use of this International Missionary Union, in one of the three parks attacht to the sanitarium.

J. T. GRACEY, President,
Rochester, N. Y.

IV.—FIELD OF MONTHLY SURVEY.

Siam and Laos,* Malaysia,† Unoccupied Fields,‡ Buddhism,§ Lepers,¶
Missionary Comity. ||

BY DELAVAN L. PIERSON.

Siam and Laos.

Siam is in even greater danger than China of being swallowed up by European nations. The encroachments of the English from Burma, on the west, and of the French from Annam, on the east, will probably, sooner or later, leave the King of Siam with little or no territory to govern.

This is uniquely a Presbyterian mission field, the principle of comity having thus far been faithfully observed by other denominations.**

Most of the aggressive and successful work is that carried on in the Laos country, where 163 have been added to the church on confession during the year. Most inviting doors to new fields are being opened on every side. The Lord's hand was plainly manifested in the opening of this land to the Gospel, and in its preparation for future harvests. His hand is likewise seen in the direction and progress of the work. As to the reasons for the smaller degree of success in the

Siam than in the Laos mission, a missionary thus writes* :

"1. The people in the two sections are different. The Siamese are indolent, shiftless, and practically devoid of moral backbone. Physically they are weak and small, and greatly inferior to the neighboring races. The Laos, on the other hand, are more manly, thrifty, and industrious, and possess of a good degree of moral stamina.

"2. The dominating religion of the Siamese is not the chief spiritual belief of the Laos. Buddhism rules lower Siam, and from prince to peasant few can be found whose spiritual belief and practise may not be summed up in the two cardinal tenets of Buddha, viz., 'Help yourself to future bliss,' and 'No need to be in a hurry about it.' The arch-adversary never bound any section of the human race with stronger chains than when he succeeded in seducing these people to a systematized belief in these two doctrines. The principles underlying them (*self-righteousness* and *procrastination*) are likewise at the basis of most of the opposition which the Church encounters in the home land. The enemy of man and God can want no better weapons against the kingdom of 'God and His Christ' than such as will lull men into a belief that a Savior is entirely unnecessary, or that no alarm need be felt if they do not make much progress toward eternal bliss in this life, as they will have many more opportunities in future births. Such doctrines as these are held tenaciously in lower Siam.

"The Laos, on the contrary, while nominal Buddhists, are practically spirit worshippers, and are enslaved by dread of spirits and demons to a much greater extent than the Siamese. Buddhism is secondary with the Laos, while their crude superstitions and fears of demons render them more ready to accept such teachings as promise absolute relief from the torment

* NEW BOOKS: "Siam and the Siamese," A. H. Leonowens.

† See also pp. 627 (Aug., '97); 835 (Nov., '97); 343, 359 (present issue).

NEW BOOKS: "Java, the Garden of the East," E. R. Scidmore.

RECENT ARTICLES: "Ramazan in Malaysia," *Macmillan's* (Dec., '97).

‡ See also pp. 534, 539, 540 (July, '97); 864 (Nov., '97); 362 (present issue).

§ RECENT ARTICLES: "In Unexplored Asia," *McClure's* (Dec., '97); "Afghanistan," *Review of Reviews* (Dec., '97).

¶ See also p. 357 (present issue).

NEW BOOKS: "Buddhism in Translations," H. C. Warren.

RECENT ARTICLES: "Buddha and His Doctrines," *Asiatic Quarterly* (Nov., '97); "Buddha and Christ," *Methodist Review* (Jan.); "Christianity and Buddhism," *Monist* (Jan.); "Buddhism," *Progress* (Jan.).

¶ See also p. 330 (present issue).

RECENT ARTICLES: "Leprosy and the Hawaiian Annexation," *North American Review* (Nov., '97), and *Cosmopolitan* (Mar.); *Without the Camp*. (Monthly.)

|| See also pp. 194, 265 (March).

** The Baptists only conduct a mission for Chinese in Bangkok.

* *Church at Home and Abroad.*

under which they live. It surely needs no lengthy argument to make it clear that the conversion of a soul from a crude, unorganized mass of superstition is far easier, humanly speaking, than the conversion of one from a thoroughly organized and shrewdly systematized form of belief such as Buddhism.

"A correct appreciation of the strength of the enemy will help toward the final triumph of the Cross here. Christ is all-powerful, and His hosts will finally prevail, but we have an instance in the Gospels where he permitted his disciples to suffer mortification and defeat because they underestimated the difficulty in the way of casting out a devil."

There are about five million Laos people, only two million of whom are in Siam. They are not only the most receptive of Christianity of all the peoples among whom the Presbyterian Church has foreign mission work established, and give the largest returns for the spiritual investment; but they are so centrally located among the various branches of the race-family to which they belong, that they are a pivotal people. Christianize them, they will reach their neighbors.

God has kept them free from caste, as well as national pride. There is no governmental opposition to Christianity, but instead, a proclamation of religious toleration in that part which is tributary to Siam, and a welcome from Laos officials everywhere. There is no child marriage, almost no polygamy. The Laos have no sea-coast, hence are a stay-at-home people—the kind that attend to their own business, and do it well. They are peaceable and polite, refined and receptive, simple in their habits and for heathen, comparatively pure in their lives. All these things that God's providence has done for them help to make easier the part that we, their brothers and sisters, must do for them. The light which they now have is God's; for the darkness *we* are responsible.

Closed Lands.

Are there any such, or has the Church been lacking in faith, prayer, and self-sacrificing zeal? Most of the countries of Asia, Africa, and South America were once closed, but were opened by God in answer to the importunate knocking of Christian emissaries of the Gospel. When the Lord says "Go," He will prepare the way, tho it be made manifest but a step at a time. Some lands still remain apparently closed but they will be opened if we but pray and go, pray and enter, pray and stay.

The last closed door of South America has at last been opened, and now missionaries of the Gospel Union of Kansas have begun to work in Ecuador.

Tibet is still besieged by missionary armies, and Miss Taylor has at last crossed the boundaries and is selling Bibles among Tibetan peoples who are carrying them far into Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket-lines of missions are pushed forward into the Soudan, Upper Kongo, and other waiting territory.

Afghanistan still shuts out the Light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. Medical missions on the border are being greatly blest.

The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Arabia, Northern India, and Western China some doors are either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive under persecution.

V.—EDITORIAL DEPARTMENT.

THE FOUR HUNDRETH ANNIVERSARY of the death of SAVONAROLA falls May 23d; hence the prominence given to this heroic missionary martyr in the present issue. This scholarly article will be completed in the June number, and will amply repay careful reading. Extensive preparations for the anniversary are being made in Florence, even the Roman Catholics taking part and a Cardinal being the head of the committee. Thus, as of old, "The children of them which killed the prophets . . . build the tombs of the prophets."

Death of Rev. George Müller, of Bristol.

March 10, 1898, is a memorable day. It was the day of Mr. Müller's entrance into the more abundant life beyond. He was in some respects the most conspicuous man of his generation; and it may be doubted whether any man since Paul, or even since Enoch, has more truly walkt with God.

Born Sept. 27, 1805, he was midway in his 93d year. His life story must be written more at length for these pages; but at this time we briefly record this the most important entry in the necrology of a whole decade of years. He was converted at Halle, at the age of 21. There Francke's orphan work imprest him and ultimately led to his undertaking a similar work in Bristol, of which, as with Francke, the main feature was *absolute dependence on prayer to God* rather than appeal to man, for all supplies. The results have been simply stupendous. Five massive buildings have been prayed into existence, on Ashley Down, which have a total of 500 rooms and can accommodate over 2,000 orphans with over 100 teachers and helpers. These orphan houses cost about \$600,000 when completed and

furnisht; and the average cost per year of conducting them has been \$130,000.

This would seem enough for one man, but it is only one branch of that tree of life that his prayers made to grow in Bristol. He established Christian schools in Great Britain, Europe, Asia, etc., wherein nearly 150,000 pupils have been taught; pushing the circulation of the Word of God into Spain, Italy, and other lands, he had distributed over 2,000,000 copies of the Holy Scriptures, in part or whole; his scriptural knowledge institution had scattered over 100,000,000 tracts, books, etc., in various lands and languages; and he had expended over \$1,300,000 in aid of hundreds of missionaries in foreign fields. Besides all this, he himself traveled into 42 countries, delivering his personal message, and witnessing to the God who hears and answers prayer. His whole life is a modern miracle, more than an answer to all current doubts, and a demonstration of the fact that the God of Elijah still lives, and that the keys which unlock Heaven's gates are in the hands of the disciple who prays in faith, nothing doubting. There is not a land where the name of Christ is adored, where the shadow of this bereavement will not fall. Not even the thought of the joy into which he has entered can prevent the sense of a personal loss, to some of us beyond words, which the death of such a man involves. Above perhaps any man of modern times, George Müller was to his generation the prophet of God and the apostle of prayer.

A letter has just come to the editor from his beloved personal friend, Rev. James Wright, son-in-law of the founder of the orphan-work in Bristol, and tho a per-

sonal letter, we venture to print it, as any details of Mr. Müller's translation will be very precious to a large circle of bereaved friends in many lands.

"BRISTOL, England,
March 11, 1898.

My Beloved Brother in Christ:

"The electric cable has, no doubt, before this, made you, and many more in America, *fellow-mourners* with us here; as you will have learned that my beloved father-in-law fell asleep in Jesus yesterday morning, March 10.

"At our united prayer-meeting of the Orphan House helpers, on the evening of the 9th, he had given out the well-known hymns, beginning

"The countless multitude on high;'
and

"I'll sing of the Shepherd that died.'

"He retired to rest at his usual hour, but yesterday morning at seven o'clock was found lifeless.

"Apparently the spirit had left its frail tent about an hour before he was found.

"During the last six or eight months he has had several attacks of heart weakness, and the recurrence of one of these was the Lord's call into His presence.

"Only last Lord's Day he was remarking to a friend how mercifully he had been spared all the pains and disabilities so frequent in advanced age.

"Tho' deeply feeling our loss, we triumph in the certainty of his vastly added joy; and that he has 'finished his course' without being permitted to mar his testimony—a danger which the histories of Hezekiah, Asa, and Solomon always seemed to make him keenly alive to.

"Now he is with the Lord, and the Lord is verily with us, so that we do not seem far apart. And, better than all, the reunion, where there will be no more partings, is drawing nearer every day.

"I am yours in our Lord,
JAMES WRIGHT."

This brief note of George Müller's departure brings to our mind one of his touching narratives as to faith relating to temporal affairs, to which his own life and death give now a sacred emphasis:

"Suppose one who has all his life earned his bread by toil gets on toward sixty, and presently will pass it. Now Satan begins to trouble him, and says, 'You are getting old now; soon there will be nothing remaining for you but the union or the workhouse.'

"How wretched and miserable a child of God is made by the fiery dart! But by using the shield of faith he will be able to quench it. 'If my Father has cared for me when young, surely he will continue to care for me when old and sick, now as in the past. Or, as he says in the Word, 'I will never leave thee, nor forsake thee.'" How quickly this temptation will be quenched! I have seen many of God's dear children who were thus troubled.

"One instance I remember distinctly, though it occurred many years ago. It was that of an aged widow, a child of God, who had lived very consistently. She had worked hard with her hands in youth, and now in her old age she began to say, 'I shall have to go to the workhouse.' She had some money which she had saved of her past earnings, and she said, 'When this is gone I can earn no more, and I shall have to go to the union.' I sought to comfort her; I reminded her how God had cared for her in the past, and how he had promised never to leave her nor forsake her; and that, as surely as she was a child of God, so surely would he care for her, and that even some of his own children would be led to assist her.

"But still the temptation continued, and what was the end of it? Her joy was marred completely for years; she was in deep trouble simply by this one thought. Yet see how it came to pass at last. One by one the sovereigns were used, and at length it came to the last sovereign; one shilling of that was spent when the Lord took her to himself, and there was for her no such thing as the workhouse.

"But see how she was losing her spiritual joy, and how her life and her communion with God were marred by this one fiery dart; whereas, if the shield of faith had been used, the devil would have been confounded and her last days would have been in peace. Therefore let us use this shield of faith, with the revelation God has been

pleased to make of himself, and we shall soon see the fiery darts of the devil quenched, and have joy."

A most interesting account of Mr. Müller's funeral has reached us too late for notice in this number. It may be looked for in our June number.

Another death—that of Hugh M. Matheson, Esq., in London, Feb. 8th.,—leaves another gap not easily filled. Not only is this a loss to the Presbyterian Church, of which he was an intelligent and earnest supporter, and in which for over 50 years he held office, but he will be missed in the work of world-wide missions. Calm, sagacious, business-like in method, Christlike in counsel and conduct and spirit, he was identified with every evangelical movement, the temperance cause, social reform, etc. Principal Dykes well said of him that "not a dozen men in London in his generation have in an equal degree combined commercial enterprise and capacity with such spirituality of mind. City life with its mad race for wealth and power could not vulgarize or mammonize such a man."

The one object which, for most of his public life, supremely absorbed him was foreign missions; for thirty years he was in the chair of the Synod's Committee for the promotion of this great cause, and latterly he bent his energies mainly to build up the China mission. It may be well to add Dr. Dykes' own words:

"Into it he threw his whole heart. He fashioned its policy; he grew intimate with its details; he watched over its expansion with paternal concern. With the missionaries his relations seem to have been singularly beautiful. In the selection of them he took personal pains. He made friends of them; he corresponded with them on the field; he sent them forth from his hospitable home and welcomed them back to it on their furloughs.

Deep as is our grief at home, the tidings of his death will be received on the mission field 'with something like dismay.'

"Our China Mission—in its remarkable growth, in the wise lines on which it is planned, in the stimulating memories it has accumulated, in the devout spirit which presides over it, and in the honorable place it holds among kindred enterprises—is the real and lasting monument which Hugh M. Matheson has reared for himself. By it he has laid our church under deep and enduring obligation. By it, so long as the story of the church is recalled, will his memory be kept green in grateful recollection."

A Correction.

On page 218 of the March REVIEW, *The Church Intelligencer*, from which a quotation is made, is inadvertently referred to, as the organ of the C. M. S., which publishes the *Church Missionary Intelligencer*. The *Church Intelligencer* represents a society known as the "Church Association," the business of which is to protest against supposed Romanizing innovations and tendencies in the Church of England.

That the effect of retrenchment has not been wholly evil is seen from the report of the annual meeting of the Laos Mission. They have been led to devise plans for greater economy in building missionary houses, and have received a market stimulus in the direction of native self-support. The native Christians have come to see that supplies of money from America are not unlimited, and like a boy sent to shift for himself, are growing stronger by being compelled to rely on their own resources. The church at home, however, is none the less to blame for withholding more than is meet.

One of the most beautiful examples of heroism and self-denial on the part of missionaries and one of

the most emphatic rebukes of the parsimony of too many "home" Christians, may be found in the distinct facts communicated by Dr. F. F. Ellinwood, of the results of the appeal made in 1897 to the missionaries of the Presbyterian Board of the United States to join in the universal effort to remove its disastrous debt. Dr. Ellinwood says:

"Up to Sept. 10th, one hundred and one names of missionaries (counting wives as sharers in their husbands' gifts), were entered in the list of contributors, one or two instances of joint subscriptions by stations not included. The hundred personal contributions differ widely in amount, but *their average is \$32.86*. The mission fields represented are Syria, Persia, Mosul, Brazil, Colombia, Guatemala, Mexico, California, Japan, Korea, the Shantung and Central missions of China, and the three missions in India. These embrace the fields which have suffered most from the cut, and many of the largest contributors are those who have given at least an equal amount for the crippled work. If anyone is inclined to ask how can they give so much? the reply is (1) that anybody can do wonders in self-denial if, as Paul says, he be 'willing in himself,' and (2) most of the subscriptions are paid by small monthly instalments. But who can estimate the value of this grand movement of our missionaries? The amount which they have already given for the debt is over \$3,000, but more important than that is the spur which their example ought to give to the Presbyterian Church. It is a challenge which comes up from the continents and islands of the heathen world, and goes on record as such, to the million Christian professors of our communion. But more valuable still is its testimony to the moral earnestness of our missionaries, their deep sympathy for those who are their children in Christ, and their faith in the great work which they have undertaken. As to their sacrifices, they rejoice in them if they shall lead to the removal of the debt which threatens to despoil their work again next year and the year after that. There is only one thing which could fill them with despondency, and

that would be the sad spectacle of a great church still apathetic, indifferent to their struggles, and irresponsible to this, their practical and touching appeal."

The Indians of Brazil.

The readers of the REVIEW will doubtless be interested in the following extract from a report which is translated from *O Estandarte*, of Sao Paulo, Brazil, a copy of which has been sent by Rev. J. Beatty Howell, of Philadelphia :

"On Friday, the 24th of September last, there was held in the city of Pernambuco, in the prayer-meeting room of the Evangelical church, the first meeting of persons interested in the evangelization of our (the Brazilian) Indians. It was resolved to issue an appeal to evangelical congregations in Brazil and in foreign countries to grant spiritual, moral, and pecuniary aid, so that the work may be set on foot, and that we may be enabled to help any who are already found to be at work in this direction."

Our friend, Mr. George R. Witte, whose appeal for the Indians of Brazil has resulted in his own setting apart for the work of carrying them the Gospel, writes from Lisbon, Dec. 22, 1897, that he was to leave for Para, Brazil, March 12. After a month of preparation there, he sets out to reach the Indians of Gayaz. From his letter we make the following extracts:

"Dr. Graham, myself, and another will shortly (D. V.) be on the road to the interior of Gayaz. At times it would seem almost as if He had purposely led us into strait places—like Israel between the sea and Pharaoh's host—to teach us that He is able to make a path where naturally there is none, and that man's extremity is God's opportunity.

"Starting out with two donations from readers of the REVIEW, I have been kept all these months, have visited Britain, and am now in Lisbon studying Portuguese. My wants have been wonderfully supplied, even for purchase of my out-

fit, etc. About \$300 will be needful wherewith to start from Para inland. (Any who wish to help would best send bank drafts on London.*)"

A correspondent calls attention to the danger arising to the missionary cause from the hasty and ill-advised enthusiasm of some young students in America and England, who seem to think that they may accomplish the grand and gigantic task of the mission within a short period. He says:

"I am now 35 years in missionary service, and still, through God's grace, the fire of missionary zeal is burning in my heart. But I can assure you that the conversion of the heathen world is such enormous work that it must be done with the utmost patience, soberness, perseverance, if it is to produce any lasting fruit. Nothing is more detrimental to it than an overhasty, superficial manner, the presumption that we can *make* everything, even 'make Jesus King.' No, He *is* already King of all, and we have to wait upon Him, and be content to be used by His hand as His humble tools, for it is His work."

"The Evangelization of the World in This Generation."

An English clergyman read a paper at a missionary conference at Stockport, England. The writer referred to estimates the unevangelized population of the earth at 1,030,000,000, and for convenience of argument offsets the unevangelized population of America and Australasia by the Christian communities of Asia and Africa, thus concentrating the entire 1,030,000,000 on the two last-named continents, whose combined area is 30,000,000 square miles. Again, for mere convenience of discussion, the writer assigns half of this area (15,000,000 square miles), and half of this population (515,000,000 souls), to the Church of England, assuming that the rest of evangelical Christendom will be responsible for the other half. He then takes up the Apostle

Paul's sphere of missionary labor, and shows that in thirteen years Paul "fully preached the Gospel" (Rom. xv. 19) over an area (Acts xiii.-xx.) of 60,000 square miles, with a population of 1,000,000. He next divides the 15,000,000 square miles that he has assigned to the Church of England into 500 districts of 30,000 square miles each, on the supposition that the population of the unevangelized portion of the earth is now twice as dense as in Paul's day. To each of these 500 districts he assigns one layman and two ministers. Thus each of these little companies of 1,500 evangelists would have a parish of 30,000 square miles and the care of 1,020,000 souls. If Paul and his companions, in thirteen years "fully" evangelized an area of 60,000 square miles, with a population of 1,000,000 souls, it would seem reasonable to suppose that a like company should now evangelize, in the same period of time, the same population covering only half the territory. As to the cost of sending out and maintaining these 1,500 laborers, filling the broken ranks, etc., the writer shows that £150,000 (\$750,000), annually, would be sufficient. This is only $\frac{1}{240}$ of what is spent by England for butter and cheese alone. If each family paying five dollars for butter and cheese would at the same time give two cents to missions, the £150,000 would be raised.

One of our exchanges well says:

"Those who are engaged in exploiting the ability and purity of Buddhists and their leaders in India and this country, will find it difficult to explain the following statements of 'Swami Vivekananda,' made to the Buddhists in India on his recent return to that country:

"The great Srf Ramakrishna to-day is worshipt literally by thousands in Europe and America, and to-morrow will be worshipt by thousands more.

"Before ten years elapse a vast majority of the English people will be Vedantists.

"I helpt on the tide of Vedanta, which is flooding the world.

"In the United States scarcely is there a happy home. There may

* Remittances may be made by drafts on London to William R. Ronald, 24 Mulgrave street, Liverpool, England, or to Rev. John H. Oerter, D.D., No. 248 West 40th street, New York.

be some, but the number of unhappy homes and marriages is so large that it passes all description.

“‘Scarcely could I go to a meeting or a society but I found three-quarters of the women present had turned out their husbands and children. It is so here, there, and everywhere.’

“The audacity and falseness of these assertions should fill his co-religionists with shame.”

We venture to add that they are incapable of explanation, except on the basis that when Swami Vivekananda was in this country he kept *very bad company!*

The editor has received a copy of “The International Institute of China,” a pamphlet by Rev. Gilbert Reid, who, it will be remembered, has undertaken a mission among the higher classes in China. We confess to have had from the outset grave doubts about the *scriptural sanction* for a mission that seems to move along lines so exactly contrary to the principles laid down in I Cor. i. 26-31. But we are open to conviction. We know of no work directed to the upper classes in heathen lands, that has had any such blessing as may conspicuously be traced among the lower castes, as in the South Seas, Africa, and India. Mr. Reid’s “prospectus” proposes the establishment in Peking of an International Institute, with museum, library, class-rooms, and a reception hall, large auditorium, etc. He proposes thus an “intellectual center for diffusion of enlightening and liberal influences among the mandarins and educated classes.” The project receives much sanction from princes and ministers of foreign affairs, and Li Hung Chang also gives a personal letter of testimonials. Many of the missionary body in Peking and Shanghai commend the work. Mr. Reid is seeking to gather some \$75,000 to complete his scheme. We would

put no obstacle in Mr. Reid’s way, but we have a fear lest the project prove too broad, too secular, too purely educative to be really a Christianizing scheme. The *Chinese Recorder* and mission boards, we have understood, express distrust of Mr. Reid’s plan. We wait and watch to see whether in the nineteenth century God blesses a method that had no place in apostolic times. As Rev. Gilbert Reid was a graduate of Hamilton College in 1879, the alumni have taken up the cause and propose to enlist interest of other colleges in this “educational” movement.

Book Notices.

The most notable volume that has come into our hands this past month for review is the first volume of a proposed series of *The Sacred Books of the East*, edited by Prof. Max Müller, whose name is itself a sufficient warrant for the care and accuracy with which the series has been prepared. The whole collection will embrace twenty-four volumes, bound in twelve books, and the price has been reduced more than fifty per cent.—the entire series now costing but \$30.00 instead of \$65.50.

The text is that of the edition of the Clarendon Press, Oxford, and the translators are various well-known Oriental scholars.

The Christian Literature Company, 13 Astor Place, New York, issues these fine volumes, and the first volume embraces Part I. of the Upanishads. The Sacred Laws of the Aryas, the Sacred Books of China, The Zend Avesta, Pahlavi Texts, The Qo’ran, The Institutes of Vishnu, The Bhagavadgita, etc., The Dhammapada, Buddhist Suttas, The Satapatha Brahmana, The Fo-sho-hing-tsan-king (Life of Buddha), The Saddharma-pundarika, The Gai-na-

Sutras, will all be included; and, besides Professor Müller, George Bühler, James Legge, James Darmesteter, E. W. West, E. H. Palmer, Julius Jolly, and other famous Orientalists take part in the translation. The publication of the whole series will depend on the receipt of at least 1,500 orders.

Prof. Müller in his preface forewarns the reader that a careful reading of these volumes will be disappointing, if one has been wont to think the Vedas, the Avesta, the Buddhist Tripitaka, the Kings of Confucius and the Koran, to be fountains of primeval wisdom and ideal morals; and he declares it high time to dispel such illusions and show these ancient faiths as they are. He acknowledges with commendable frankness the temptation too many have yielded to, to exhibit the gems which the Oriental sacred books contain, and conceal, or at least ignore, the refuse and rubbish out of which these gems may be gathered. Much mischief has been done, and the interests of truth have been sacrificed, through the enthusiasm of a too partial praise.

There is no doubt that these sacred writings contain much that is not only absurd and unmeaning, but too bad for free translation. This Christian scholar who edits these volumes will not consent to any varnishing of the facts. As he says in his manly preface, "We want to know not their wisdom only but their folly also; and while we must learn to look up to their highest points, we must not shrink from looking down into their stony tracts, their dark abysses, their muddy moraines, in order to comprehend both the height and depth of the human mind in its searchings after the Infinite."

Prof. Müller then adds, both in his own behalf and that of his collaborators in translation, that these

translations are truthful, wherein nothing is suppressed or varnished over, however hard it seemed sometimes even to write it down.

Prof. Müller's preface covers fifty-five pages, and is itself worth the price of the book. One feels after reading it that the whole work, therein forecast, is under hands not only competent but reverent; and that in this exhibition of the sacred books of the East, neither will any undue partiality be shown to the Oriental faiths, nor any direct or indirect violence done to that one Sacred Book, of which Prof. Müller has elsewhere said that it stands at an incomparable distance from all the rest in being the *one book that does not teach Salvation by Works*.

On the Threshold of Central Africa, is a record of twenty years pioneering among the Banyai and Barotsi, published by Hodder & Stoughton, of London. A book of 650 pp., with instantaneous photographic views, forty-four in number, taken by the author, and some of them of localities explored by himself.

To those who personally know and love, as we do, the writer—François Coillard—one of the most delightful and Christlike of French evangelical missionaries—the book will need no other introduction or commendation. M. Coillard and his now departed wife and collaborer, Madame Christina Mackintosh Coillard, stood in the front rank of devoted Christian workers in the Dark Continent, and the letters he wrote to the *Journal des Missions Evangeliques*, proved of such interest and value, that their preservation in this permanent form was the natural result. A man whose own missionary career extends over forty years, and whose unpretending work has attracted unstinted praise even

from the most carping critics and unfriendly observers, is the man from whom all lovers of missions want to hear; and not the less because his own modesty is embarrassed by the sense of his own "awkwardness and shortcomings."

Those who read the introduction will not stop there. It is full of wisdom and sagacity and the spirit of a calm and holy enthusiasm. M. Coillard there explicitly gives his opinion that if ever Africa is evangelized it must be by *her own children*, and that, to secure and hasten this result, the Church *must* send out missionaries. These pages are a sort of sketch of the humble effort to develop an *aggressively active native church in Africa*. The Banyai expedition, which led to the founding of the Barotsi mission, was not only undertaken but *proposed* and *planned by native Christian converts of Basutoland*. This one fact both interprets and illumines M. Coillard's narrative. So fascinating is this story that we shall take the liberty to reproduce it hereafter, as one of the miracles of missions.

How full this book is of heavenly wisdom let one sentence suffice to show: "Consecration, a *true and full consecration*, is not a mere doctrine, nor yet a single isolated act, but the fabric, the very principle of life."

Miss Mackintosh has done grand service in her superb translation of M. Coillard's work.

A Life in Africa, by Ellen C. Parsons, is a sketch of the brief but most useful life of Rev. Adolphus C. Good, Missionary in Equatorial Africa. Fleming H. Revell Co., N. Y.

We knew Dr. Good, and a very uncommon man and missionary he was. When he died in 1894, he was but 38 years old, and had been twelve years in the field. But that brief period of service illustrates

the fact that we are not to measure life or work by figures on a deal, but by aims and achievements. Dr. Good has been aptly compared to Bishop Hannington, and the comparison is justified. The two were alike in natural gifts and traits. Both went to Africa in 1882, and both died at 38. Both had the same filial love, fondness for nature, great courage for exploits, love of fun, contempt for cant, promptness of decision, and innate heroism. Dr. Good excelled in caution, demonstration, organizing talent, tact in administration, and capacity for a missionary pioneer. He was free from fanatical zeal, economical of money and strength, and while he burned with holy devotion for his work, evinced in everything a peculiar equipoise of character. One melancholy impression this book leaves upon the reader; had Dr. Good had *prompt and ample help in the matter of reinforcements*, one of the most valuable lives ever sacrificed in Africa might have been prolonged. And here is a most conspicuous sin chargeable against the Church of God: men and women are thrust to the front where the work and war are the most desperately trying to body and soul, and *are not supported*. Just as they get ready to *conquer* they *die*, because we at home do not keep up "the line of communication," and so leave them without adequate recruits to *hold* the strategic positions gained, or to take fortresses just ready for occupancy. When will the Church learn to keep pushing her volunteers to the front for the relief of the overburdened heroes who are face to face with a heathen world?

Donations Acknowledged.

No. 113. Cuban Relief.....	\$10.50
" 113. McAuley Mission.....	1.00
" 114. "The Greatest Need".....	7.00
" 115. McAuley Mission.....	10.00
" 116. McAuley Mission.....	5.00

HELP THE STARVING CUBANS!

Books Received.

"Persian Women," Isaac Yonan 8vo, pp. 224. Illustrated. \$1.50. Cumberland Presbyterian Publishing House, Nashville.

"The Inventor of the Numeral Type for China," Miss C. F. Gordon-Cumming, Glasgow.

"The Traveller's Guide from Death to Life," Edited by Mrs. Stephen Menzies. 8vo, pp. 160, 25 cents. S. W. Partridge & Co. London.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK.

DUTCH EAST INDIES.

M. Lion Cachet, a Netherlands clergyman deeply interested in missions, has been visiting the island of Java to inquire why the Gospel makes such slow progress among its 22,000,000 of people. It is not the want of susceptibility, for under the auspices of a Madame Philips, the wife of a resident official, several thousands have been baptized in the central provinces. Unhappily, after her death, the work fell under the control of one of her helpers (she was herself in part of Javanese blood), who has set himself up as a kind of divine emanation. The missionaries seem to have no power to resist him, as described by Prof. Krüger in the *Journal des Missions*, and this hopeful beginning seems likely to run out in deformed fanaticism.

Prof. Krüger says in M. Cachet's book*: "When we see defiling before us this series of missionaries, who are only such after a manner, or not at all, despite the excellent intentions of some among them; when we consider the train of errors committed by ignorance, by want of tact, by incapacity, but involving, as we soon perceive, none the less strange falsities and abominable consequences, we remain overwhelmed under this accumulation of irregularities, of preoccupations aside from the true end of missions, of material cares, of puerile quarrels over property. At last we exclaim: 'Pray, what have the responsible directors of this mission been doing all this while?'"

* "Een Jaar op Reis in Dienst der Zendig."

How much did they know? What judgment did they form? Or were they, indeed, too happy to wait for the morrow to frame questions and give judgment of bankruptcy? What a lesson for those who sit in missionary committees!

"Then, in fine, let us add to all this—can we say by way of explanation?—the barriers which the government of a Protestant country opposes to the evangelization of the 22,000,000 of Javanese. Those barriers are set up under various pretexts, in reality in order for the better exploitation of the Javanese, whose emancipation is dreaded, who are governed by intimidation, access to whom is forbidden to all foreign missionaries, except to a few Germans. Let us then pass in review the labyrinth of denominations into which Dutch Christians are divided, of doctrinal and ecclesiastical factions. The end can only be deep emotions of sympathy. We withdraw into ourselves and breathe forth: 'Have mercy on us, O Lord, and help us.'"

Pastor Cachet gives a remarkable penetrating view into the profound difference between the Western and the Oriental habit of mind. He says:

"In the preaching of the Gospel a doctrine is brought to the Javanese which is directly opposite to that which this people, from generation to generation, have held for truth; requirements are propounded to him, promises given, etc., for which, in his language, there are no terms, such as have a widely different, often exactly opposite application. This preaching addresses itself as well to the understanding as to the heart; it involves processes of demonstration. Yet the Asiatic, the Oriental, draws his

conclusions in a wholly different way from the Occidental. What the latter accounts as logical demonstration, supported by proofs, which lead to conclusions, is, in the eyes of the former, unintelligible, perhaps confused, untenable; while, on the other hand, the Oriental manner of presentation, elucidation, demonstration, conclusion is derided by the European as longwinded, repetitious, diffuse, irrelevant. The men of the West are not content with a demonstration which lacks a sharply-defined and *express* 'consequently,' while often the Asiatic does not *express* that 'consequently,' inasmuch as in his view the final result to which one should come is clearly set forth by the cause of proof and the figurative language accompanying it. Therefore, to convince the Javanese of the truth of the Christian doctrine so that he will understand, *demonstration*, indeed, is necessary, but so conducted that he can *comprehend* it. Yet the Javanese language is so excessively complicated and difficult, that not unfrequently a supposed acceptance of Christianity turns out in the end to have rested on misunderstanding."

Pastor Cachet dwells on the strange manner in which layer after layer of religious opinion has been superimposed upon the Javanese, all the earlier layers still remaining. He calls the present Javanese an Animist-Hinduist—Buddhist-Mohammedan. "As a Mohammedan he has much to say of Allah, the one God, and alongside of him of a so-called Trimurthi, *i. e.*, a Trinity in the sense of Brahmanism: Brahma, Vishnu, Siva. The incarnation of 'gods' is not strange to him; sin, sacrifice, expiation, conversion, sanctification, punishment, grace, hell, intercession, paradise, retribution, election, divine council, regenera-

tion, resurrection from the dead, are expressions which he is accustomed to hear and to use.

"If now he hears the Word of God proclaimed, if he hears about the incarnation of Christ, about sin and redemption, condemnation and grace, about regeneration, conversion, sanctification, eternal life, he understands the words in the meaning which they had for him before. To him the preacher is someone who has a new *ngelmu* (science), which may very well be accepted alongside of that previously acquired. And so he becomes a 'Kristen,' receives baptism, is a member of the church without having really ceased to be, in point of religion, what he was before. It is not conscious dishonesty that has been the ground of his transition to Christianity, but misunderstanding, a misunderstanding, nevertheless, that has the saddest consequences. Preacher and hearers used the same *words*, indeed, but did not apply them in the same *sense*. The preacher *said* one thing, and the hearers *heard* another. So vital is it that the missionary should master not merely the *body* of the Javanese speech, but the Javanese *course of thought*."—*Missions- und Heidenbote*.

MISCELLANEOUS.

—"A Catholic guide was asked by the traveler whom he was escorting: 'Why is there not a saint standing on yonder pedestal as usual, but the Lord Jesus Himself?' The guide answered: 'Only see *that* place is too dangerous, it is too hard a tug for the saints; in such a danger as this, no one but the Lord Christ Himself will suffice.'" We may well say that of our age.—*Berliner Missions-Berichte*.

—*Der Christliche Apologete* of Jan. 6 gives an account of the scandalous and persecuting restrictions which Protestant Saxony still lays

upon the Baptists. It is humiliating for all Christians and all Protestants.

—Rev. H. H. Clark, D. D., chaplain U. S. N., in a sermon reported in the *Sailors' Magazine*, says of the late Admiral Worden: "Admiral Worden believed in religion, and he believed in it for the navy. He took care that it was respected on board his ships. To him the Cross was a flag that streamed out of the highest heavens and floated above all. He believed in the providence of God. He saw that God did not intend that this splendid people, North and South, should come to separation. They were too great and good to live under two flags; the world had too much need of their magnificent union and brotherhood for God to allow them to be sundered, defeating their common mission on the earth. So he believed it was the God of battles who delayed the orders that would have kept him longer in New York, who guided his little vessel through the perils of the deep, and directed him in his action on that memorable Sunday in Hampton Roads."

—We see citations from a certain Rev. Dr. Andrews, whoever he may be, that has lately been visiting Turkey and come back greatly enchanted with the Turks. This is not strange. The Turks are a race of kings. One has but to listen to a few sentences of their majestic language to discover that. Like kings, moreover, they have always counted their subjects as made for them, not themselves for their subjects. What are fifty or a hundred thousand massacres, if their royal pleasure inclines to the occasional diversion of a wholesale butchery? As Cowper says of the Bastile,

"That monarchs have supplied from age to age
With music such as suits their sovereign ears,
The sighs and groans of miserable men."

What gentleman would think of standing upon such trifles, after having experienced the exquisite courtesy which, as every one assures us, reaches its summit of perfection in this regal race, and its incomparable embodiment in its regal head?

We see it stated that this Dr. Andrews excuses the Armenian massacres on the ground of the immeasurable inferiority of the Armenians to the Turks. This is evidently a gross distortion of his language. We remember, indeed, that at the time of the Bulgarian massacres some English hangers-on of the aristocracy declared that such dirty fellows did not deserve to have anyone interfere in their behalf. But this man, perhaps, did not even pretend to be a Christian, and certainly was not a Christian minister. Dr. Andrews professes to be both. He may possibly have said that the Armenians richly deserve extermination, and that if they are to be exterminated, they ought to esteem themselves highly honored to receive their merited doom at the hands of so magnificent a race as the Turks. We are certain that his language can not have gone a hair's breadth beyond this point, and we doubt whether it went even so far.

We are sorry to see that some have carelessly identified this Dr. Andrews with President Andrews, of Brown University. Andrews is a common name, and doctors of divinity are not rare in the land. There may easily have been some back-country divine, say on the borders of the Indian Territory, that, having vaguely heard of Armenian missions in Turkey, naturally supposed them directed to the Mohammedans, and hearing of thousands of members in their churches, supposed these to be, of course, Turks turned Christians. We ourselves remember to have

once greatly astonished a minister, and that not on the Red River, but in New York City, by explaining the actual facts to him. To be sure, he was not a doctor of divinity, but then he was perfectly willing to be made one, and, besides, he had just returned from Turkey, in the same blissful ignorance in which he went out. But such an ignoramus had no prospect of being chosen president of Brown University. *President Andrews*, of course, has always known that the Koran punishes apostasy with death, and that the Turkish government carries out this penalty relentlessly wherever it dares, in the face of a nodding Europe. Of course, he has not been ignorant all his days of the famous American missions in Turkey, which *Disraeli*, thirty years ago, extolled in Parliament. He has known that the missionaries, being forbidden to address the Moslem, have applied themselves to the enlightenment and spiritual revival of the ancient Christian churches of Turkey. To suppose that he did not know the elementary facts of the religious history of his own country, until he went to Turkey to find them out, would be to work right into the hands of those that have wished to remove him from his presidency, or, of course, are accused of wishing this. There has been some unhappy confusion of personalities, or some complete misapprehension of language.

This *Dr. Andrews*, of undetermined identity, is reported as saying that the Turks are not only a nobler race than the Armenians, but a more moral race. This is astonishing, indeed. It requires an extraordinary genius to discover in a single visit to Turkey a fact which most Americans living in Turkey all their lives have not only not discovered, but suppose themselves to have discovered the exact opposite.

Said an Armenian friend to us lately: "Centuries of oppression have made us tricky and equivocating, but in point of chastity we stand above the Americans, and out of sight of the Turks. A Turkish gentleman, notwithstanding his social superiority, feels flattered to be asked to visit one of our households. He knows that he would not dare to ask one of our men to enter his house, and that our women would not dare to cross his threshold."

President Andrews is likely to be tempted to wish that he had another name before he disentangles himself from this unlucky identification with his unknown namesake of the Texas Panhandle.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The following brief sketch was written at my request by one of the Harley students of the "welcome home" to *Dr. Harry Guinness*:

"Seldom has Harley College looked brighter than on Wednesday morning last, Feb. 9, when it welcomed back its honored director, *Dr. Harry Guinness*. *Dr. Guinness* has been absent from the college for eight months, during which time he has paid a missionary visit to South America, touching at many of the great centers of Christian work in the States by the way.

"The 'welcome home' took the form of a united breakfast in the large hall of the college. Around the tables were gathered the 'large family' connected with Harley House—students, deaconesses from Doric Lodge, nurses from Bromley Hall, and the office-staff. Altogether over a hundred assembled for breakfast.

"After breakfast *Rev. Silas Mead*, the principal, spoke a few words of welcome. Words of greeting followed from *Rev. James Douglas*,

Mr. C. C. Brown, Mr. Hayward, the pastor of Berger Hall, and Mr. Dodge, one of the students.

“Dr. Harry, on rising to reply, received an ovation. Taking as his theme, ‘What God hath wrought,’ he gave a vivid and intensely interesting account of his travels.

“The doctor has looked into the problem of the evangelization of South America very thoroughly. He has traveled thousands of miles over the country, interviewing and consulting the leading men of the country, and taking the opportunity of preaching the old, old story by the way.

“He finds that there will be three distinct spheres of work in Peru.

“1. The Spanish peopled coast line, *i.e.*, from the coast to the foot of the Andes.

“2. Work among the Indians, the remnant of the old kingdom of the Incas, who are scattered here and there on the Punas, or tablelands of the Andes.

“3. Work among the savage tribes eastward of the Andes, living on the fertile plains of the upper sources of the mighty Amazon.

“None of these are in any sense easy fields of labor. The first is the pope’s parish, the second is not free from his sway, whilst the Indian dialects are exceedingly difficult to learn; and as for the work among the savage inland tribes, the difficulties there are almost overwhelming. ‘Nevertheless,’ the doctor said, ‘they are God’s creatures, and we owe them the Gospel.’”

THE KINGDOM.

—This missionary prayer is found in the litany of the Moravian Church, and is used every Sunday in the morning service: “Thou Light and Desire of all nations, Watch over Thy messengers both by land and sea; Prosper the endeavors of all Thy servants to

spread Thy Gospel among heathen nations; Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power; Bless our congregations gathered from among the heathen; Keep them as the apple of Thine eye; Have mercy on Thy ancient covenant-people, the Jews; Deliver them from their blindness; And bring all nations to the saving knowledge of Thee; Let the seed of Israel praise the Lord; Yea, let all the nations praise Him; Give to Thy people open doors to preach the Gospel, and set them to Thy praise on earth. Amen.”

—See how all the ends of the earth are brought together in these days! The editor of *The Indian Witness* notes in a recent issue that he took down his lamp made in Germany, with its chimney made in Japan, filled it with oil made in Batoum, and lit it with a Japanese match. Then, taking a pad of German paper, he took his American fountain pen and began to write on the manufacturing and commercial supremacy of Great Britain!

—It is told of Thomas à Kempis that once during his student days his teacher asked the class, “What passage of Scripture conveys the sweetest description of heaven?” One answered, “There shall be no more sorrow there.” Another, “There shall be no more death.” Another, “They shall see His face.” But Thomas, who was the youngest of all, said: “And His servants shall serve Him.”

—Samuel Pearce, of Birmingham, so communicated to his people his own zeal for the evangelization of the heathen that he could say: “At our monthly prayer meetings, both stated and occasional, I should be as much surprised at the case of the heathen being omitted in any prayer as at

an omission of the name and merits of Jesus."

—The mistakes of good men, lacking in tact and executive ability, are always costly, and nowhere more so than in the mission field. Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary, who is called to lay the foundations of Christian institutions for the welfare of millions.—
Rev. N. G. CLARK.

—Europe has no less than 3,500,000 men under arms, beginning with Russia, 896,000, and others following thus: Germany, 580,000, France, 570,000, Austria, 360,000, Italy, 240,000, Great Britain, 200,000, etc. And these are all "Christian" nations, forsooth!!

—These words of Rev. N. D. Hillis are pertinent to the present situation: "If this nation is Christian, it believes in Christ, who did away with the motto, 'An eye for an eye, and a ship for a ship.' . . . If the sword must be drawn from the scabbard, let its edge be sharpened to cut the bonds of oppression. If the fires of war must be kindled, let them be kindled only for destroying fetters. America's mission is to heal wounds, not produce them; to quench wars and not kindle them. And happy shall this people be if through arbitration and peaceable methods it is given to us to open the door of the prison-house, to give liberty to the captive. But if into our hands for the curing of the nations God gives a cup bitter and fierce, to be poured out as medicine, as in the olden day, so now 'may the iron hand be stretcht forth from a kindly heart,' and may it be a medicine administered by justice, not vengeance; by kindness, not fury; by love, and not wrath."

—These are truly mighty words which Bishop Thoburn utters concerning the wisdom of trusting the ability and enlightenment of native pastors, and of putting them on an equality with missionaries: "We have been almost alone," he remarks, "among all the missionary bodies operating in India, in receiving among us without hesitation our ordained native preachers upon precisely the same ecclesiastical footing as that occupied by the foreign missionaries. Years ago, at a time when it was clearly foreseen that the foreigners must soon be placed in a minority, our missionaries in Northern India deliberately adopted the policy of admitting Indian preachers, without any limitations upon their rights and privileges, to full membership in the annual conferences. In doing this, the American missionary placed his character and his ecclesiastical standing absolutely in the hands of his Indian brethren. It was considered a hazardous experiment, but the unhesitating confidence which was reposed by the foreigner in his Indian brother *has never in the slightest degree been abused.*"

—An impressive moral lies in these words of Pundita Ramabai, now in this country, to secure funds for her work, and worthy to take rank with Frances Willard and Lady Somerset: "I have learned that in our country we have many lecturers, but few workers. When I felt the impulse to do something for child widows, I received plenty of advice, *but no money.* Then I went to England, and came afterward to America. I told my friends what I needed. I said I should require \$75,000 to carry on work for ten years. The friends were so kind that I received the \$75,000, and \$8,000 more."

—Rev. G. F. Verbeck, one of the

first missionaries to enter Japan, and one of the most useful, died in Tokyo, March 9, aged sixty-eight. Born and educated in Holland, he came to this country in early manhood, and in 1859 was commissioned by the Reformed (Dutch) Church. It was his privilege to perform valuable services to the Japanese government, and to render excellent assistance in translating the Scriptures. A fuller notice of this able and honored missionary will appear later in our pages.

WOMAN'S WORK.

—Miss Hamilton, a young Englishwoman, studied medicine in Brussels, and then went to Calcutta to practise, but later she was chosen to be medical adviser to the Amir of Afghanistan. Asevidence that her influence is already felt, this ruler has instituted compulsory vaccination throughout his realm.

—The *Woman's Missionary Friend* (Methodist) is twenty-eight years old, and is so highly appreciated as to pay expenses, and, in addition, during the last fifteen years has been able to contribute \$30,000 for missionary literature. The society of which it is the organ has 175 missionaries in the foreign field, 24 of them being physicians; 400 day-schools with 12,000 pupils, 50 boarding-schools with 4,000, and 14 hospitals and dispensaries.

—About 1861 Bible women were first employed in China, but were soon dispenst with. In 1882 two were again set to work, the next year 11, and a year later still, 21. And, behold, in 1897 the Methodists alone employed 80 in Foochow and Hinghua.

—Dr. Mary Stone, of Kiukiang, China, recently treated 414 patients while on a month's tour, and in a single day dispenst medicine to 114 women and children.

AMERICA.

United States.—There is money enough to sustain every good cause; the only trouble is that so slight a proportion is consecrated and put to the highest uses. The *Review of Reviews* figures out that not less than \$60,000,000 will be expended by the 100,000 people who will push toward the Klondike this spring. Of this sum it is estimated that the railroads will get for transportation to the coast \$5,000,000; the city of Seattle in various ways, \$25,000,000; other coast cities, \$5,000,000; transportation companies to Alaska, \$10,000,000; transportation in Alaska, \$15,000,000. All this \$60,000,000, it is said, will be necessary for actual needs in the way of provisions, equipment, transportation, etc.

—The American Baptist Publication Society is having built the fifth chapel car, 75 women contributing \$100 each. The railroads haul these mission cars free of all cost, and give them place on sidetracks wherever desired. The society considers these cars for the distribution of literature about as important as their use for the holding of meetings. A great number of remote stations are reacht, giving meetings and literature to the destitute country around.

—Are missionaries successful? In the schools of the American Board there are to-day studying for Christian leadership among their own people more pupils than are now connected with all of the 41 Congregational colleges and universities and the large number of academies in the United States and Canada.

—The American Missionary Association has church and school work among the freedmen and mountain whites of the South, among the Indians, and among the

Chinese on the Pacific coast, of which this is the general summary:

Schools	120
Pupils	14,064
Missionaries	666
Churches	241
Church-members	12,288

--The Presbytery of Alaska was organized and held its first meeting September 14, 1884. In 1897 it reported to the General Assembly 8 churches, 840 communicants, and 735 Sunday-school scholars.

--About a year since a mission-school was opened in "Chinatown," Philadelphia. Soon 14 Christian Chinese askt for a room in which to organize a Y. M. C. A. They met every Sunday, and now, including associate members, there are 165.

--The seventh annual meeting of the Tuskegee Negro Conference was held February 23, at which 11 southern and 5 northern states were represented by delegates, of whom about 2,000 were farmers. Booker T. Washington, in his opening address, insisted on the following points: "Get land;" "Get a decent home;" "Raise something to eat;" "Improve your school-houses." And he told this story: One day a lame black woman, seventy years old, who was born in slavery, hobbled into his office, holding something in her patcht apron. "Mr. Washington," she said, "I'se ignorant and poor, but I know you is tryin' to make better men and women at dis school. I knows you is trying to make a better country for us. Mr. Washington, I aint got no money, but I want you to take dese six eggs, and put 'em into de eddication of one o' dese boys or girls." Well, this reads wondrously like the story of the widow's two mites.

--In St. Bartholomew's parish, New York, the receipts for last year were \$686,649, including a

legacy of \$250,000 from Mrs. Vanderbilt. The disbursements for objects within the parish have been \$371,149, and for objects outside \$77,785. There is a men's club numbering 397, a chapter of the Brotherhood of St. Andrew, and a boys' club. The men have a gymnasium, a library, a social room, billiard room, a debating club, a glee club, and a chess and checker club; also a baseball team, and a bicycle section, while gymnastic and athletic contests are held under the direction of the physical trainer of both the men and the boys. Fifty per cent. of the boys are Romanists, 40 per tent. are members of the parish, while Italians, Jews, and Armenians make up the balance; three-quarters are schoolboys, the others are from offices, stores, and factories. The girls' club is so large that it is divided into three sections.

--Metropolitan Temple in New York reports over 1,000 members, where three years ago there were not 200, and 920 were received during two years and eight months. Altho the church is near Fourteenth street, its audiences are large, and the Sunday-night congregation is probably the largest Protestant audience in the city, and people are often turned away. The organizations connected with the church include a musical bureau, kindergarten, Fröbel normal institute, council, Sunday afternoon conference, two large choirs, Brotherhood of Andrew and Philip, Epworth League, reading rooms, athletic association, literary club, Chautauqua circle, bureau of help, sewing school, and millinery and dressmaking class. Fifty services are held every week in the various departments. The total contributions this year will exceed \$16,000.

Canada.--The foreign missionary societies in Canada report 89 principal stations, 227 outstations, 242

missionaries, 506 native laborers, 112 churches, with 9,141 communicants, of whom 1,040 were added last year. The native contributions were \$32,339, and the contributions in Canada, \$283,706.

—The Church of England through the “C. M. S.” is expending \$100,000 a year for British Columbia and Rupert’s Land. The total spent by the society last year in Manitoba, the North-West, and British Columbia was \$84,364, and \$13,075 was spent in England on outfit grants, passages, etc. Of the above amount \$34,848 went to the salaries of 3 missionary bishops, about 40 clergy, and a large number of teachers and catechists. The society is gradually withdrawing its aid, and thus giving scope for the liberality of churchmen in the older provinces.

—Among the Chinese in Montreal there are 16 Sabbath-schools. The average size of these schools is 25 scholars and 22 teachers. The contributions of the schools for the past year for Presbyterian foreign mission work were \$464. Besides this there were other sums given directly in connection with the mission and in consequence of it, amounting to \$792, making a total of \$1,156.

—The work of the Canadian Methodist women in Japan is represented by 15 missionaries. Boarding-schools have been established in Tokyo, Shidzuoka, and Kofu, and orphanages in Tokyo and Kanazawa, while 2 industrial schools are established in the Kawakami and Daijime districts, each performing excellent work.

EUROPE.

Great Britain.—It might be worse, but it ought to be far better. Let our British brethren make haste to forge forward and overtake American saints in the matter of temperance. For read: “Of 1,955 Bap-

tist ministers in Great Britain and Ireland, 1,556 are reported to be total abstainers. Out of 2,847 Congregational ministers in England and Wales, 2,364 abstain from strong drink. In some of the Methodist bodies the percentage of total abstainers is still larger.”

—The London Times has been calling attention to the great work done by the Bible Society. The Queen of England is a great lover of the Book, and in her jubilee year, 1887, selected and wrote out a passage of Scripture to be reproduced in facsimile in an edition of the New Testament to be circulated as a gift among the scholars in the secular state schools of Australasia. The inscription was, “On earth peace, good will toward men. Windsor Castle, March 8, 1887. Victoria, R. I.”

—The Society for Promoting Christian Knowledge (known as S. P. C. K.), was organized in 1698, and celebrated its bi-centenary, March 8. Tho known now only as a publishing house, yet for a century after 1718 it supported the Danish mission in India. It has endowed sees, paid the salaries of agents, etc. For some years past it has done much to foster medical missions, particularly in the direction of assisting the education of women who wish to become medical missionaries.

—The Society for the Propagation of the Gospel (S. P. G.), only three years younger than the organization above mentioned, rejoices over an increase of £183,996 over the receipts of 1896. And even when the great Mariott bequest of £177,464 is deducted, the increase is £6,532.

—There has been a distinct foreign mission advance in the Church of Scotland. The General Assemblies of 1896 and 1897 unanimously and strongly recommended the

plan of quarterly collections in every congregation, and a special committee of business-men recommended the formation of local associations in every parish. The result so far is seen in an income increase by more than £5,000, and in a greater supply of candidates for the field.

The Continent.—It is said that a spirit of restlessness prevails among the priests of Italy as well as among those of France, and that some in both countries are turning their faces toward Protestantism. Whether that be so or not, some statements made in the current *Voice from Italy* seem to countenance the idea that there is going on a certain drift from Rome. Statistics are given in that publication showing the membership of the Waldensian congregation in 5 of the chief Italian cities; and from these we learn that, while 226 communicants in all are Protestants by birth, *as many as 1,331 are Roman Catholic converts.* These are remarkable figures, and prove that the Church of the Valleys acted wisely in undertaking aggressive work in the plains of Italy.—*Free Church Monthly.*

—*The Methodist Times*, London, thus calls attention to an important concession of the Pope: “‘In regard to numbers,’ continues the pope, ‘believing Christians are on the decrease, our ranks are being thinned, the increasing race leaves us fewer recruits and companions in battle, while great crowds are led into the unbelievers’ camp, and place themselves under the banner of the anti-Christ.’ Of course, by ‘Christians’ and ‘believing Christians’ Pius IX. meant Roman Catholics. All those who do not ‘owe allegiance’ to the pope are huddled together ‘under the banner of anti-Christ.’ Pope Pius IX. uses expressions that only his adherents can

accept, but the statistical facts to which he refers are absolutely true.”

—There are 44 deaconess mother-houses in Germany, which have 9,714 sisters in active service on 3,642 stations. Of these “stations” 1,509 are parishes, 685 hospitals, 237 old people’s homes, 28 asylums for epileptics and idiots, 725 schools, 136 manual training schools, 66 houses of refuge for females, 7 insane asylums, 7 penitentiaries, 12 asylums for cripples, 15 young girls’ institutions, 72 orphanages, 12 health resorts, 36 day-nurseries, 9 children’s health resorts, 35 homes for servant girls, 51 divers institutions. The oldest of the mother-houses is at Kaiserswerth, dating from 1836; 5 are in Berlin.

—The railway commissioner of Russia has reported to the czar that the Trans-Siberian Railway will be finished throughout its entire length to the Pacific Ocean, “next summer.” It is calculated that when this road is opened, a person can go around the world by the regular lines of travel in 36 days; and by special trains and fastest steamships in only 28 days. Starting from St. Petersburg, the journey would be: St. Petersburg to Vladivostok, 10 days; Vladivostok to San Francisco, 10 days; San Francisco to New York, 4½ days; New York to Bremen, 7 days; Bremen to St. Petersburg, 1½ days.

—Thomas G. Allen, Jr., who traveled across Asia on a bicycle, furnishes evidence in the *March Ladies’ Home Journal*, that we hold many erroneous ideas regarding Siberia and her people. There are fashions and fashionable people even in Siberia, and, according to Mr. Allen, one meets as well-dressed women in Siberia as are to be found in any European city. The social forms that exist in the large cities

of Russia are observed in Siberia. Mr. Allen's pictorial article presents an attractive picture of a land which the public mind has always associated with sterility, perpetual cold, and unrelieved human suffering.

ASIA.

India.—One who reads the papers of India, including those that are pronounced defenders of Hinduism, will be impressed with the fact that they are distinctly apologetic in their tone, and that they are advocating doctrines and practises which are entirely at variance with what has been known as orthodox Hinduism. They are free to admit that the popular faith is degenerate, and can not stand in the light of modern times, and they propose to go back to their earlier scriptures, in which, as they claim, the puerilities and obscenities abounding in their Puranas are not found. This change is not toward Christianity, but is clearly the result of Christian teaching. The ideas prevailing throughout Christendom are permeating India in some good degree, and the new Hinduism now presented to the people, in place of their corrupt and corrupting faiths, is offered them with the distinct thought that it will prevent the adoption of Christianity. This counter effort is a significant proof of the widespread influence of the Gospel in India. If it were not potent it would not be so opposed.—*Missionary Herald*.

—Rev. J. P. Haythornthwaite, of Agra, in the *Intelligencer*, estimates that the recent famine was attended by a financial loss of not less than £23,000,000 in food supplies in the Northwest Provinces alone. At one time 1,381,337 persons were employed on relief works, while 315,385 more were in receipt of gratuitous relief.

—There are no fewer than 12 distinct Presbyterian bodies in that great country: 1. The Established Church of Scotland; 2. The Free Church; 3. The United Presbyterian Church; 4. The Associate Synod of Original Seceders; 5. The Presbyterian Church of England; 6. The Calvinistic Methodists of Wales; 7. The Presbyterian Church of Ireland; 8. The Presbyterian Church in Canada; 9. The Presbyterian Church of the United States of America; 10. The United Presbyterian Church of North America; 11. The Reformed Presbyterian Church of America; and 12. The Reformed Church in America, Reformed (Dutch) Church. All these are represented in the council of the Indian Presbyterian Alliance, which meets triennially.

—Cuddapah is the name of a large district of the Madras Presidency, a county of that district, and also a town of nearly 19,000 inhabitants. Upward of seventy years ago the London Missionary Society began work in Cuddapah, and the work has increased in a very wonderful way, especially during the last ten years. Before that time there were only 203 communicants, now there are 881. The adherents have more than doubled in this decade, while the schools have increased from 29 to 97. But perhaps the most gratifying result of all is that the number of evangelists, teachers, and catechists has risen from 44 to 126.

—The bishop of Tinnevely has confirmed more than 2,000 native Indian converts during the past year. Step by step the evangelization of India goes on.

—The *Indian Witness* gives a list of Indian missionaries who have reached a long term of service in that land. It gives the names of 81 missionaries who have served from 30 to 61 years, the average of the whole being 38½. There were

7 who had been there 50 years or over, 8 between 45 and 50, and 11 from 40 to 45.

—The Rev. D. L. Brayton is the oldest missionary in Burma. He has been 70 years in the country, and is now in his 90th year. He was for 13 years a companion to Judson, the first missionary to Burma; yet he is bright and active, rising at 4 o'clock every morning of his life. Among other works he has translated the entire Bible into the Pwo Karen language. We should imagine that Mr. Brayton is the oldest missionary in the world.—*Freeman* (London).

China.—There are now upward of 1,000 schools for natives in China under foreigners. They range from the village day-school up to high schools and colleges. In this empire there are no schools for girls, except those founded by the missionaries.

—Are any Chinese women's feet unbound in consequence of the exertions of the foreigners? Yes. But no more than European ladies are they going to walk barefoot through the streets to convince doubters. And what is far more important, numbers upon numbers of little girls are remaining unbound in missionary schools at Amoy, Hangchow, and all up and down the river; and at parties, ladies who, as far as we know, are untouched by Christian influences, yet show with pride their soft-footed little girls, saying, "My old people bound my feet, but I will never bind hers." It is the upper circles of China who are giving up binding. The man on the streets yet binds, and loves bound feet, just as in Singapore all the Straits-born Chinese have cast off binding, if it be not the very poorest of the poor.—*North China Herald*.

—The Chinese believe that a man has three souls—one remains with

the corpse, one with the ancestral tablet, and one goes into the spirit world. When a member of the family is very ill they think one soul has left the body. They then go out and wail, loudly and piteously pleading for the spirit to come back, at the same time, if at night, holding a lantern to show it how to return. These mournful cries are often heard in the night, and are really heartrending. One tells of the children in one family going out and begging a little brother to return, crying, "Little b-r-o-th-er! little b-r-o-th-er!" until others were moved to tears.

—A correspondent of the *Chicago Record* reports a new movement of progressive Chinese women. Three native young women, educated at the University of Michigan, persuaded 10 Chinese women, the wives of mandarins of the highest rank, to invite 50 foreign women, the wives of consuls, merchants, and missionaries, to be their guests at luncheon at a restaurant in the suburbs of Shanghai, mostly frequented by foreigners. The purpose was to discuss ways and means for the establishment of a school in that city in which the daughters of the nobility may obtain a modern education. At the close of the luncheon, which was served in European style, the company listened to what is believed to be the first public speech ever delivered by a Chinese woman of rank. She asked for the cooperation of the women of the foreign colony in the establishment of a school in the native section of Shanghai, similar to the school for peeresses established at Tokyo by the Empress of Japan.

—Rev. Dr. Ross, of Manchuria, writes thus of a recent tour: "This concluded my visitations of the stations around Moukden, within a radius of 35 miles. I have still to go to the remote East Sinping-pu,

etc., which, if all's well, I intend to do in December. I notice that during the months of September, October, and the first half of November, I have been privileged to baptize 613 men, 109 women, and 26 infants. Adherents connected with these who are not baptized at least equal this number, while the number of applicants for baptism or catechumens is very large, not less than 2,500.

—A Chinaman living near Shanghai has been interviewed by the *Frankfurter Zeitung*, and, among other things, says concerning the "barbarian" Europeans: "They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are compelled to appear almost naked before every man who likes to look at them, and they are dragged around a room to the accompaniment of the most hellish music."

—Mrs. S. L. Baldwin, while traveling in North China, enjoyed the luxury of a ride with a missionary in a Peking cart, and sends home the following account of her sensations: "I set out for my first experience of riding in a native cart, on the broad avenues of the Imperial City of the potentate whose subjects call him the Son of Heaven. I began to say: 'How

sociable—(bump!)—two of us—(bump!)—so, much more so than—(bump and knock on the head!)—the lonely—(bump! bump! Oh!)—sedan chair—(knock on the knee). This is awful—(bump! bump! in a specially ancient rut)—it is enough to kill you poor—(bump over a stone) — missionaries — (bump! bump!)—I give it up—(bump!) I prefer the lonely sedan chair.' The half cannot be told, for while trying to defend one's total number of joints from simultaneous dislocation, and flying to pieces all at once, by holding on to the posts of the cover with both hands, the unexpected jolts force your mouth open with cries of dismay, and then you want a third hand to hold a handkerchief over mouth and nose to avoid being stifled with dust and odors."

Korea.—W. H. Grant, of the Presbyterian Board, has recently visited Korea, and writes thus of the advantages which that country offers as a mission field: "Korea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century of paid agents. It is a delightful experience to get into a mission where self-support does not have to be advocated, and where the native workers are volunteers, or supported by their own people."

—Three things conspire to make Korea one of the most inviting of mission-fields. One is the way the people live, not so much in large cities, but in villages, rendering them more easy of access and more susceptible of being influenced. Another is the disposition the people have to help themselves. The third is, as compared with other Orientals, their comparative friendliness. Instead of calling the foreigner "foreign devil," as the Chinese do, they look up to him with respect, and call him "Tai-in"—

great man. At first a little timid and offish, by a little kindness they are easily won to friendship. Almost as soon as work is begun in a new place, it begins to open up, results begin to appear.—*Dr. Chester.*

—The Presbyterians are in receipt of this good news: “Graham Lee has just returned from 2 country trips, visited 45 places where Christians meet on the Sabbath, baptized 151 persons, and received 455 catechumens. At 20 of these 45 places the people have bought or erected church buildings.”

—The American Bible Society has received a report from its missionaries and colporteurs in Seoul, stating that last fall the discovery was made of many people in the southern part of the province of Kiongi who profest Christianity. These people requested a visit from a missionary. The Rev. Mr. Miller and two Korean helpers responded. The report states that in one village 140 Koreans enrolled themselves as desirous to become Christians. The magistrate of the city around a group of visited villages was found to be a professing Christian tho he has not joined the church. No foreign missionary whatever had ever visited any of those places. The work seems to have grown up entirely through Christian visitors and books.

—A Korean paper made an appeal for the India famine fund, and received a response from a poor little native church, with a membership of about 100, in a country place where no missionary resides regularly. Some of the women, for want of money, gave silver pins and rings. The whole offering amounted to \$80. The paper commented on the fact that from other Koreans well able to give it had not received a cent, while many of

these people perhaps get only a dollar's wages for a month's work.

Japan.—The New York *Tribune* calls attention to the fact that while at the time of Trafalgar Japan was of no more account in the world than the Fiji Islands, and was but recently reckoned as a semi-barbarous country, she is now swiftly coming to the fore as one of the great military powers, and at the present rate of progress will in a few years rank as the second naval power in the world. Japan's indebtedness to Christianity for her present position, is thus express by the *Interior*: “The empire of the Rising Sun, as we see it to-day, could not have existed except for the ingrafting of new motives and the supplying of new aims, which Christianity effected through its Christian missions.”

—There has been so much conceit and self-assertion among the Japanese who boast a liberal education, acquired during the last few years, that the case of Mr. Tokutomi is refreshing. This gentleman, who has just returned from an extensive tour abroad, is a graduate of the Doshisha, and holds an honorable and trusted position under his government. While in Russia he had an interview with Count Tolstoï. The latter having askt Mr. Tokutomi what the ideals of his nation were, he replied: “Reverence of the emperor and love of country.” To this it is said the old count answered: “Too low! too low! There is no hope for a nation which does not love God, and that has not religion for its ideal.”

—Every newspaper in Japan has what is called a “dummy editor,” whose only duty is to go to jail whenever the paper is censured and suppress for offending the emperor. The genuine editor stays at his post, gives the paper a new name, and goes on publishing it.

—Mrs. Bainbridge gives us this description of a meal at a Japanese restaurant: “In this land of the Rising Sun, the cooking is done next the street; this restaurant parlor overlooks a pretty garden in the rear. Call the waiter now. ‘Hai! hai!’ Say it quick and sharp, and slap the palms of your hands together. Here he comes in stocking feet, and bowing most politely. First in our bill of fare will be a lacquer bowl of steaming, fluffy rice. Next tea, but do not think of asking for milk; fish, perfectly raw fish, and soy, a spicy gravy; and then soup made of fishes and eggs, and the fish are not cleaned at all; and we will try some stewed bamboo sprouts, also a big radish, and you will enjoy the tiny oranges. The common Japanese working class can not live in such elegance as this, for most of them must bring their living within five to eight cents per day, and hence their principal food is rice and tea. Dried shark meat is considered a delicacy.”—*King's Messengers*.

—Mrs. L. H. Pierson gives this account of her last year's work: “My personal meetings in Yokohama and vicinity have numbered 312, but there can be no estimate made, even approximately, of those held at distant stations. There have been 1,144 Bible classes under my instruction, that is, 22 during each week. My evangelistic trips have numbered 7, in which 13 towns have been visited, some of them 2 or 3 times. We have now 15 stations, 3 of them having been recently opened.”

AFRICA.

—The census, taken in June last, shows that in Egypt there is a population of nearly 10,000,000. Of these, nearly 9,000,000 are Moslems, 700,000 are Christians, and 25,000 are Jews. Only a very small proportion are Protestants or Roman

Catholics. The great majority are Copts, who have considerably increased under British rule. Cairo has 570,000 inhabitants; Alexandria, 320,000. Great Britain is represented in the country by 19,500 persons, but that number includes 6,500 Maltese and 5,000 men composing the army of occupation.

—A band of 7 young men, including J. Martin Cleaver, solicitor, are going out from Ireland to Egypt in order to devote themselves to mission work among the Greeks, Maltese, and Moslems in the country. They intend to make Alexandria for the present their headquarters, and from thence they expect to branch out as the Lord opens up the way. They are not going under the auspices of any existing missionary society, and they have been led to give themselves to this work through special good received at the Keswick Convention and by coming in contact with the Rev. Chas. Inwood.

—There are at present 86 missionaries, men and women, laboring for Mohammedans in Morocco, Algiers, Tunis, and Tripoli.

—The *Church Missionary Intelligencer* gives some interesting details regarding work in the Kongo Free State: “Since the establishment of Protestant missions, twenty years ago, 10 Protestant denominations have successively created mission posts in the Free State. These number 56 in all, and are occupied by 221 agents of both sexes; the buildings attached are constructed with skill, and characterized by a comfort essentially British. The preachers are usually zealous, desirous of well-doing, and in certain parts of the Lower Kongo, towards which general effort has converged, several thousands of Kongolese have submitted to their influence. In addition to various literary efforts, a

printing press has been set up, and from it is issued one journal in a native tongue. Instruction is given in schools, and English is universally taught. Three steamers on the Upper Kongo are owned by the Reformed Societies.

—Dr. Schreiber, of the Barmen Mission, speaks in his annual report of a new undertaking in connection with its African mission. "We have come to the conviction," he writes, "that we must ourselves set our hands to make the land which is about to be given to the natives as inalienable property useful to them; that is, we must ourselves see to the regulating of the water supply, the boring of wells, the construction of ponds, and we must also teach the people agriculture. This is quite a new task for us, for which we shall need new powers, and for which we shall need, in the first place, an engineer who thoroughly understands such matters." The mission has decided to send out a competent person.—*Deutsche Kolonialzeitung*.

—Most mistaken views are abroad about the missionary spirit of the Dutch Reformed Church in South Africa. It is true that in the Transvaal and in the Orange Free State there is great prejudice against missions, but in the colony there is both enthusiasm and much missionary activity. Almost every strong church has its mission for colored people, and good work is also carried on in Mashonaland, in Bechuanaland, in Natal, and in Nyassaland by the Dutch missionaries. In the missionary institute at Wellington from 12 to 20 students are in training for work either among the colored people or in the mission field. A great deal of this new interest is directly traceable to the influence of the Murray family. When old Mr. Murray went to South Africa early in the century,

it was with the earnest desire to be a foreign missionary. But the needs of the white population were so great that he could not pass them over. Yet he made a magnificent contribution to the mission field, for no less than 7 of his grandchildren are missionaries under the Dutch Church, and at least 11 are student volunteers.—*Rev. Donald Fraser*.

—When Dr. Prentice was on the Tanganyika Plateau in 1896, one day, after a long march, he was resting under a tree along with his boys. Two of them were telling how the Awemba had raided the hills, and the villages were burned, and the cattle stolen, and the people killed, till men were afraid to live there. Then the consul came with his soldiers, and the Awemba had ceased their raiding, because they feared the white man's guns. Then they turned to an Angoni, who was with them, and said: "Who stopt war down your way?" "The doctor," he replied. "How?" they asked. "He came to us with the Word of God, and he told us what they had to say, and now we are living in peace." All the fighting has not stopt, but large parts of the country are completely settled, and the awful and destructive raids on the lake people have altogether ceased.—*Rev. Donald Fraser*.

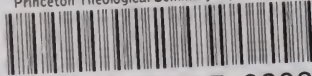
—The largest diamond in the world was discovered last year in the Orange Free State, and is on sale in London for \$5,000,000. It is three inches long by two and a-half at its thickest part; has a beautiful blue-white color, in shape and brilliancy resembles the most sparkling of icicles, and is one of the most dazzling objects ever beheld. It is known as the Jaeger-Fontien diamond, as it was found at the mine of that name. Its discoverer was a negro truckman, who, the morning before the mine past into the possession of a purchasing syndicate, saw the stone, put his foot over it, picked it up as soon as he could do so without observation, carried it to the house of the manager, and delivered it into his hands.

For use in Library only

For use in Library only

I-7 v.21
Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9308